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Philadelphia, Pennsylvania



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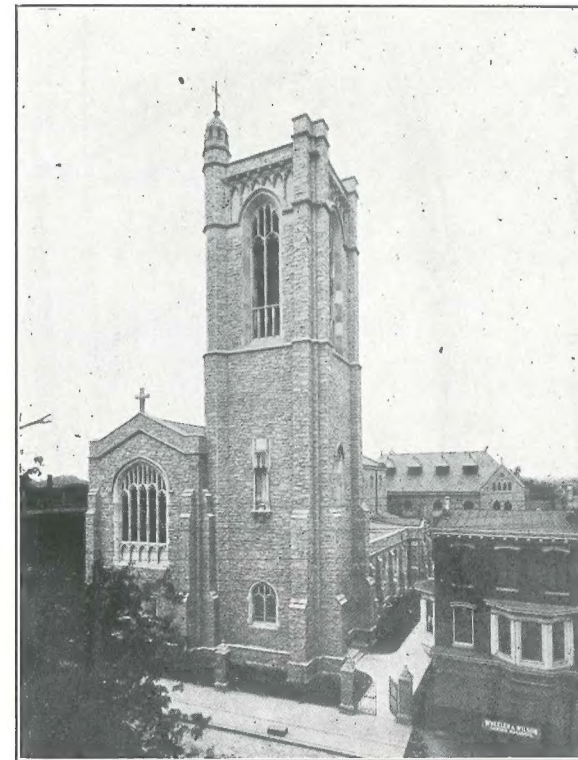
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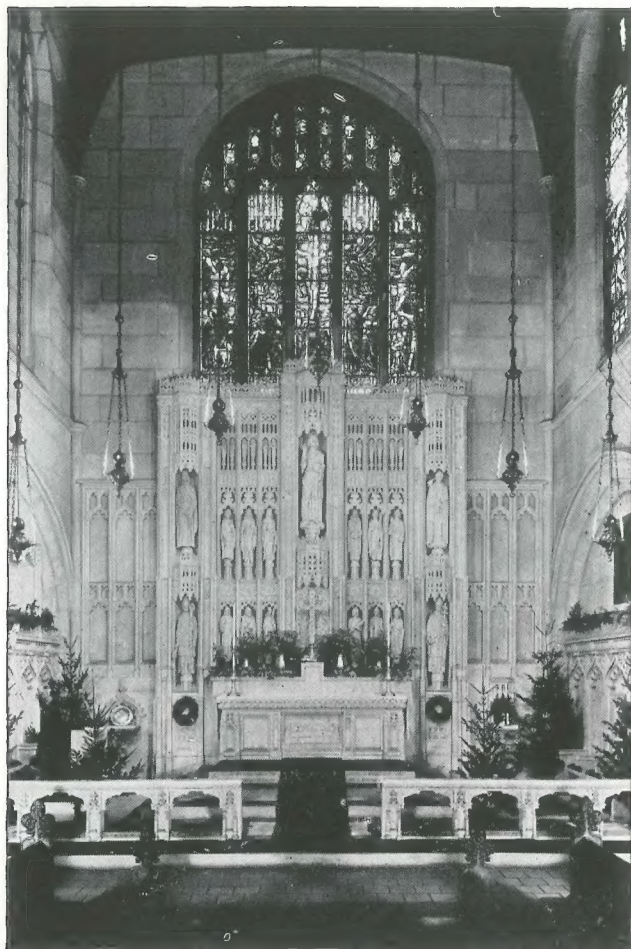
ST. MARK'S CHURCH, FRANKFORD



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THE ROOD SCREEN



THE SANCTUARY

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 JOHN E. BROCKHOUSE, *Sculptor*
 GUSTAVE KETTERER, *Decorator*

St. Mark's Church, Frankford

4442 FRANKFORD AVENUE

†

Rector

THE REV. EDMUND H. CARHART

Curate

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YOUNG PEOPLE'S FELLOWSHIP

ST. MARK'S LEAGUE

Rector's Message



DEAR FELLOW-WORKERS:

As we look out upon the world, rocked and seared by bloodshed and destruction, we must pause to consider what has been the cause which underlies it all. What have been the reasons for the advance and victory of dictators and totalitarian and brutalitarian governments? Well, one reason has been the lack of unity on the part of the democracies! Most of us feel that if the Low Countries on the one hand and the Balkan States on the other, had trusted each other and had united against the aggressor they would not have been slaves today. It was petty differences which kept states and nations from uniting for the common good. Political and party differences are slowing up our own national unification. No one can gainsay this!

Now, here is where it hits us! Can we expect unity anywhere else if we do not have it strong and shining in a group of those who call themselves Christians? Unity should begin with the Church. Let us not expect concord anywhere else unless we can work together. One bows one's head in penitence when one ponders upon what this Parish could accomplish if we all worked together. "Co-operation" is a kind of slogan today. "Co-operation" means "working together."

The Presiding Bishop's TEN YEAR PLAN is meant for every Parish and Communicant in our Church. During the next few weeks we shall have a visitation. Every family in the Parish will be called upon. These calls will be purely friendly.

We shall seek co-operation on the part of everyone. A large parish has the great handicap that, by virtue of its size, it is difficult for its members to have close relationship one with another. Of course, Common Worship in the Church on the Lord's Day is the primary means of "getting together." A Church-going parish usually has few worries.

In these days which try our hearts and test our faith, we should make greater friends of our Prayer Books. Every member of the Parish should own one and use it daily. Then, there is the Forward Day by Day booklet. We are delighted to see the demand for it increase with each issue.

Churches are not free from isolationists, appeasers, fifth columnists and defeatists! Maybe, it would be good if every one would examine himself as to the quality of his Church and Parish loyalty. Do we love our Church? How do we show God that we do? How do we manifest it to our fellowmen? What does it mean to ourselves?

Let us fall in, close ranks, and march forward TOGETHER!

Your friend,

Edmund H. Carhart

St. Mark's Rectory,
Whitsunday, 1941.

SINCE 1903



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Kalendar of the Church Year
with
Explanations of the Seasons and Holy Days



"Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with Me."—Rev. 3:20.

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THE CHURCH YEAR

When does the Church Year begin?

AT ADVENT.

The first Sunday in Advent is the Sunday nearest S. Andrew's Day.

S. ANDREW THE APOSTLE

When is S. Andrew's day?

November 30.

St. Andrew was one of the first disciples of our Lord. He called his brother Simon to follow Jesus. S. John 1:41. He afterwards became one of the Apostles and was put to death on a cross shaped like an X. This is known as S. Andrew's cross and is the badge of the Brotherhood of S. Andrew.

What does Advent mean?

A Coming. The coming of our Lord Jesus Christ.

He first came in great Humility in Bethlehem—

S. Luke 2:7.

He will come again at the last day in glorious majesty—

S. Matthew 25:31; 1 Thess. 4:16—Nicene Creed.

Jesus came first to save us, and he shall come again to judge us. Collect page 90 New Prayer Book.

The Holy Gospel appointed for the First Sunday of the Christian year (Advent) has been read in the service of the church for fully thirteen hundred years.

S. THOMAS' DAY

Holy day in Advent—S. Thomas' Day—S. Thomas was one of the twelve Apostles, this Holy day comes on December 21st. It is the shortest day in the year, when the night is longer than the day. This is most appropriate for S. Thomas was in darkness and doubt but the truth brought him light. S. John 20:24-30. We are taught in the collect perfectly and without doubt to believe in our Saviour Jesus Christ.

ADVENT EMBER DAYS

Other special days in Advent are the Advent Ember days. There are four Ember weeks in the year which occur: In Advent—Lent—Whitsuntide and Trinitytide. The Advent Ember days are Wednesday, Friday, Saturday, after the third Sunday in Advent.

We should keep these days by Prayer for the Clergy and those to be ordained. The four great days for ordination are the Sundays which follow the four Ember Weeks.



And God was made Flesh
And dwelt among us

CHRISTMAS DAY

The great Festival which follows Advent is Christmas Day—it commemorates the birth of the incarnate Son of God. Incarnation means the act of assuming human nature. The Only Begotten Son of God whose name and Title in Heaven was “The Word of God—S. John 1:1 assumed human nature at this time and was given on earth the name of Jesus, S. Luke 1:31. “The word was made flesh and dwelt among us.” S. John 1:14.

Christmas is pre-eminently a Church Festival, although it is observed on a week day, if that day is December 25th. On this day the Church celebrates with joy, gladness and exultation the Nativity of her Lord. As the angels at His Birth, so mankind ever since has hailed the Day of His Nativity with exceeding great joy. The Puritans strove with all their ardor to destroy it; but happily they did not succeed. The argument used against it, that the Birthday of the Child Jesus is not known, and that therefore it cannot be preserved, does not prevail against the universal longing to celebrate in some way this great event. We are not surprised, therefore, to find that from the very earliest period Christmas was observed. St. Chrysostom, in the Fourth century, speaks of it as being even then of great antiquity. In one of his Epistles he mentions that Julius I, about A. D. 350, had caused strict inquiry to be made and had confirmed the observance of Christmas on December 25th. The day has long been observed with one or more celebrations of the Holy Communion, three even sometimes taking place; one at midnight, another at early dawn and the third at midday. It is customary to decorate churches on Christmas with evergreen as symbolical of the eternal nature of our Lord and to deck the Altar with white as a symbol of joy and purity. The color for Altar hangings, etc., also is white.

S. STEPHEN, DEACON AND MARTYR

The Three Holy Days following Christmas are S. Stephen's Day, S. John's Day and The Holy Innocents' Day.

S. Stephen's Day is December 26, he was the first Christian Martyr for Christ. A martyr is one who bears witness for Christ even unto death. S. Stephen was stoned to death. Stoning among the Hebrews was the ordinary mode of execution.

S. JOHN, APOSTLE AND EVANGELIST

S. John's Day follows S. Stephen's Day and falls on December 27. He is known as S. John the Evangelist and wrote one of the Gospels. The other evangelists were S. Matthew, S. Mark and S. Luke. S. John was also an Apostle—He wrote the Gospel bearing his name, Three Epistles, I John, II John, III John, and the Revelation of S. John. He was a brother of S. James and a son of Zebedee. He followed the work of a fisherman on the sea of Galilee with his brother and father. He is known as the Disciple whom Jesus loved. The special symbol of S. John is the Eagle. We often use the Eagle for our Lecterns because the Eagle is the symbol of inspiration. Tradition relates that in the persecution under Domitian he is taken to Rome, thrown into boiling oil, which has no power to hurt him. He is then sent to labor in the mines and Patmos is the place of his exile. The accession of Nerva frees him from danger and he returns to Ephesus.

HOLY INNOCENTS

Holy Innocents Day follows S. John's Day and falls on December 28. The innocents were the children slain by order of king Herod when Jesus was a babe. S. Matthew 2: 16-18.

CIRCUMCISION DAY

Circumcision Day comes eight days after Christmas. January 1 also known as New Year's Day. Jesus was eight days old when he was circumcised. Genesis 17:2-14.

Holy Baptism takes the place of this covenant in the Christian Church. Article 27 page 596, New prayer book.

THE EPIPHANY

The next Church Festival is Epiphany, which occurs on January 6. Epiphany means a shining forth, a manifestation. It commemorates the manifestation of Christ to the Gentiles.

The Epiphany Gospel introduces us to some wise men of one of the eastern nations, who came to pay homage to our Lord in His manger throne at Bethlehem. In tradition they came to be called kings, as though their visit was a fulfillment of the old prophecy—"Nations shall come to Thy light, and kings to the brightness of Thy rising;" and, indeed, their gifts were kingly. Gold and frankincense and myrrh, the best and richest gifts they had to offer. (S. Matt. 2:11.)



"THEY FELL DOWN AND WORSHIPPED HIM."

CONVERSION OF S. PAUL

What is the last Holy Day in January?

The Conversion of S. Paul, January 25.

It is the Conversion of S. Paul that the Church holds in honor before her. All other saints are commemorated for the glory of their general life, or of their death.

The Conversion of S. Paul seems to have been assigned to the Epiphany season by reason of His being the "Apostle to the Gentiles."

Who was S. Paul before his Conversion?

Saul of Tarsus—Read the story of his conversion (Acts 22:1-22). Paul was born in Tarsus, a city of Cilicia. Though a Hebrew of the Hebrews he was born in a Gentile city. At Tarsus he must have learned to use the Greek language with freedom and mastery in both speaking and writing. At Tarsus also he learned the trade of "tent making," Acts 18:3, at which he afterwards occasionally wrought with his own hands.

Of his Epistles or letters we have thirteen.

He made three missionary journeys in the interest of the Church.

He suffered martyrdom, being beheaded at Rome under the Emperor Nero, about A. D. 67. Read Collect and Scripture appointed for the Epistle—page 229 New Prayer Book.

PRESENTATION OF CHRIST IN THE TEMPLE

What is the next Holy day in the Church Year?

The presentation of Christ in the Temple, February 2nd.

What other name has it?

The Purification of Saint Mary the Virgin. Mary the Virgin, the mother of our Lord. There is no person perhaps in sacred or profane history around whom so many legends have been grouped as the Virgin Mary; and there are few whose authentic history is more concise. She was like Joseph, of the tribe of Judah and of the lineage of David. Ps. 132:11; S. Luke 1:32; Rom. 1:3.

She had a sister named like herself, Mary (S. John 19:25) and she was connected by marriage, S. Luke 1:36; with Elizabeth who was of the tribe of Levi and of the lineage of Aaron.

Prayer Book, p. 231.

S. MATTHIAS THE APOSTLE

What other Holy day falls in February?

S. Matthias' Day, February 24th.

S. Matthias was chosen to be an Apostle in the place of Judas the Traitor. (Acts 1:26.)

S. Matthias' Festival is one with many warnings for those who have been called to the Pastoral office, and warnings for those for whose souls the ambassadors of Christ watch as those who have to give an account; but it also affords encouragement. It teaches us that the work

of God will not fail, though individuals entrusted with carrying it out fail. The place of Judas is filled by S. Matthias. He catches up the message of consolation, and becomes a dispenser of Divine gifts.

Of Matthias we are told but little; whilst of Judas we are told much. The portrait of Judas stands out from the canvas of the Gospels lifelike, vivid, terrible. He is no creation of fancy, but a real man, who betrayed his Master, and then hung himself. Two sins mark the stages of his downward course—avarice and despair.

How was S. Matthias chosen as the successor of Judas? By casting lots, after prayer to God. (Acts 1:23-26.) He suffered martyrdom in Ethiopia. It is also said that he was stoned and afterwards beheaded.

See Prayer Book, p. 233.

SEPTUAGESIMA

How many Sundays after the Epiphany may there be? Six—Prayer Book, p. 117.

How few may there be?

One. (See page xxxiv, Prayer Book tables for finding Holy Days.)

What Sundays follow Epiphanytide?

Septuagesima, Sexagesima and Quinquagesima.

Septuagesima Sunday is the beginning of the Pre-Lenten season.

What do these names mean?

They are the Latin words for the 70th—60th—and 50th days before Easter.

At Septuagesima, we pass from the thought of the manifestation of Christ to that of the proper effect of this manifestation upon us.

Fittingly, then, does Lent succeed Epiphany, and for these of the Church's children who were physically too weak for an unbroken fast, it was permitted to spread their forty days intermittently over seventy, and to enter their season of humiliation seventeen days before others.

By this consideration the general character of the services of these Sundays is explained. In the several calls of the three Epistles to self-restraint, self-buffeting, and devotion to others, and in those of the three Gospels to self-sinking labor, spiritual growth, and spiritual fellowship in the passion of the Lord, there is little to distinguish this preparatory season from that which succeeds. Prayer Book p. 118.

ASH WEDNESDAY

What is Lent?

The Spring Fast (from an Old Anglo Saxon word meaning Spring).

Lent begins on Ash Wednesday and ends on Easter Even.

Why do we keep a fast?

Because our Lord fasted, and the Bible and the church bid us follow His example.

Why is the first day of Lent called Ash Wednesday?

Because ashes were used in olden times as a symbol of sorrow (Esther 4:1-4); (Job 2:8); (Jonah 3:5-10); (S. Luke 10:13).

The Holy seasons appointed by the Church will generally be found to date their rise from some circumstance in the life of our Lord, some event in Scripture history, or a desire to keep in remembrance the virtues and piety of the Saints who adorned the early church. But the origin of the season of Lent is not so obvious, though it is usually supposed that Lent is observed in commemoration of our Saviour's temptation and fasting of forty days in the wilderness.

It is most probable that the Christian Lent originated from a regard to those words of the Redeemer, "the days will come when the bridegroom shall be taken away from them, and then shall they fast in those days." We learn from the history of the church that the primitive Christians considered that in this passage Christ has alluded to the institution of a particular season of fasting and prayer in the future church. Accordingly they, in the first instance, began this solemn period on the afternoon of the day on which they commemorated the crucifixion, and continued it until the morning of the resurrection. The whole interval would thus be only about forty hours. But by degrees this institution suffered a considerable change, different, however, at different times and places.

It is not, however, to be supposed that the Church remained long in uncertainty on this point, for it appears that the Lent of forty days can be traced to a period very near that of the Apostles.

Fasting is frequently alluded to in the scriptures as a Christian duty, yet the set times for it are to be referred solely to the authority of the Church.

The Lenten fast does not embrace all the days included between Ash Wednesday and Easter, for the Sundays are so many days above the number of forty. They are excluded, because the Lord's day is always held as a festival

and never as a fast. These six Sundays are therefore called Sundays in Lent, not Sundays of Lent. On them we continue, without interruption, to celebrate our Saviour's resurrection.

THE ANNUNCIATION OF THE BLESSED VIRGIN MARY

What Holy day usually comes in Lent?

The annunciation of the Blessed Virgin Mary—March 25.

We commemorate on this day the announcement to the Virgin Mary that Jesus should be born, and are taught of that great truth the incarnation of the son of God.

What does the incarnation mean?

The act of assuming human nature.

Who assumed human nature?

The only Begotten Son of God.

Read: Collect—Scripture appointed for the Epistle and Gospel for the day. Prayer Book, p. 235.

PASSIONTIDE

The fourth Sunday in Lent is sometimes called Mid-Lent Sunday.

What is the fifth Sunday in Lent called?

Passion Sunday, because we begin to read about our Lord's sufferings. The Second Sunday before Good Friday has been called Passion Sunday from time immemorial, because on that day the Lord began to make open predictions of His coming sufferings. The Epistle refers to our Lord's passion; the Gospel narrates the beginning of it in fearful rejection of Him by the Jews. It is right and proper to speak of the last two weeks as "Passiontide."

HOLY WEEK

Sunday next before Easter-Palm is the beginning of Holy Week. The Primitive Christians called it Hebdomas Magna, or the great week. No one can better describe it to us than St. Chrysostom, who says: "It was called the Great Week, not because it consisted of longer days, or more in number, than other weeks, but because at this time great things were wrought for us by our Lord. For in this week the ancient tyranny of the devil was dissolved, death was extinct, the strong man was bound, his goods were spoiled, sin was abolished, the curse was destroyed, paradise was opened, heaven became accessible, men and angels were joined together, the middle wall of partition was broken down, the barriers were taken out of the way, the God of Peace made peace between things in heaven and things in earth; therefore it is called the Great Week."

MAUNDY THURSDAY

The Thursday in Holy Week before Easter, being the day on which our Lord instituted the Holy Sacrament of His body and blood. The name of Maunday or Man-date (Dies Man-dati) is said to have allusion to the mandate or new commandment which, on this day, Christ gave to His disciples, that they should love one another, as He had



loved them. It has also been supposed by others that the name arose from the mands, or baskets of gifts, which, at this time, it was an ancient custom for Christians to present to one another, in token of that mutual affection which our Lord so tenderly urged, at this period of His sufferings, and as a remembrance of that "inestimable gift" of Christ, to be our spiritual food in the sacrament of His body and blood. Says a writer of the age of Wiclif, "Christ made His Maundy and said, take, eat," &c.

S. John 13: 34. A new commandment I give unto you. That ye love one another; as I have loved you. That ye also love one another. 15: 12. This is my commandment, That ye love one another, as I have loved you. 17: 1. These words spake Jesus, and lifted up His eyes to heaven, and said Father, the hour is come; Glorify the Son, that the Son also may glorify thee. (And 1 Cor. 11: 23-26.)

GOOD FRIDAY

What is the Friday of Holy Week called?

Good Friday, because it brought to us all spiritual good.

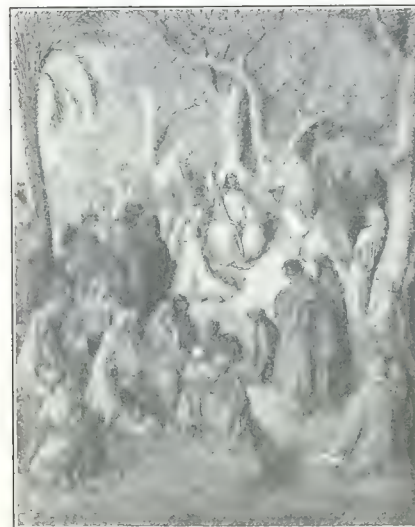
The Friday in Passion Week received this name from the blessed effects of our Saviour's sufferings, which are the ground of all our joy, and from those unspeakable good things He hath purchased for us by His death, whereby the blessed Jesus made expiation for the sins of the whole world, and by the shedding of His own blood, obtained eternal redemption for us. Among the Saxons it was called the Long Friday.

The Gospel for this day is properly taken from S. John rather than any other Evangelist because we know that he was present at the Passion, and stood by the Cross.

How suitable the proper Psalms for this day! Composed by David in times of the greatest calamity and distress, and most of them belong mystically to the crucifixion of our Saviour; especially the twenty-second, which is the first for the morning, which was in several passages literally fulfilled by his sufferings, and a part of it recited by him on the cross. And for that reason (as St. Austin tells us) was always used upon that day by the African Church.

The first lesson for the morning is Genesis xxii, containing an account of Abraham's willingness to offer up his son; thereby typifying that perfect oblation which was this day made by the son of God.

On this day the Son of God and the Son of Man was crucified about the third hour, 9 A. M., the time of the morning sacrifice and died about the ninth hour, 3 P. M., the hour of the evening sacrifice. There was darkness over the land from the sixth hour until the ninth hour. It was a supernatural darkness, the world sympathizing with the woe of its Creator.



"Blessed are they that mourn for they shall be comforted."

S. Matt. 5:4



EASTER DAY

What does Easter Day commemorate?

The Rising of our Lord from the dead. S. Matt. 28:1-7; S. John 20:1-10.

Why is it called the Queen of Feasts?

Because it governs almost all the Church Year. Easter being determined by the Paschal Moon it is (in relation to the solar year) the centre of the Movable, as Christmas of the Immovable Feast.

What determines the date of Easter?

The full moon which follows the twenty-first of March. See table and rules for Movable and Immovable Feast, Prayer Book, p. xxix. In rules at top of page you will notice how Easter is the Queen of Feasts upon which the rest depends.

Why has the full moon anything to do with it?

Because of the institution of the Passover near the time of the full moon (Exodus 12:6-14), Exodus 12:17-51, story of Passover.

What does the word Easter mean?

It comes from Ostara, a Saxon goddess of light or spring. It is stated by venerable Bede, that this name was given to this festival at the time when Christianity was first introduced among our Saxon ancestors. Those people, says

Bede, worshipped an imaginary deity, called Eostre, whose feast they celebrated every year at this season; the name remained when the worship was altered. Others conceived the name to be derived from an old Saxon word importing rising. The original name of the festival was Pascha, derived from the Hebrew word for Passover. Church Dictionary, by Walter Farquhar Hook, D.D., Vicar of Leeds. "Easter Sunday is not strictly the anniversary day of our Saviour's resurrection, but is the day appointed by the church to be kept in remembrance of that event. After great difference of opinions, it was decided in the Council of Nice that Easter-day should be kept on the Sunday following the Jewish feast of the passover, which passover is kept on the 14th day, or full moon, of the Jewish month Nisan. At the same time to prevent all uncertainty in future it was made a further rule of the Church, that the full moon next to the vernal (or spring) equinox should be taken for the full moon in the month Nisan, and the 21st of March be accounted the vernal equinox. Easter Sunday, therefore, is always the Sunday following the full moon which falls on, or next after the 21st of March." In the early Church, Christians were wont to greet one another on this day with the joyous salutation, "Christ is Risen," to which the response was made, "Christ is Risen, indeed."

On this day, as on Christmas Day, we have two Collects, two Epistles and two readings from the Gospel.

White hangings for the Altar and white vestments have always been used at Easter in reference to the Angel who brought the tidings of the resurrection, who appeared in garments white as snow.

EASTER TIDE

After the resurrection of our Lord He remained upon the earth for forty days—Acts 1:3, teaching His disciples and instructing them concerning the ministry, the sacraments and the doctrines of the Creed. This we would affirm because the Apostles soon ordained ministers, celebrated sacraments and taught doctrines.

Ministers ordained.

Deacons, Act. 6:5-6; 1 Timothy 3:8.

Priest or Elders, Acts 20:17-28; 1 Timothy 5:17.

Sacraments administered: Acts 2:38-41; Acts 8:36-38; Acts 10:48; Acts 20:7; Acts 2:42.

Doctrines taught: Acts 2:42; 1 Cor. 15:1-4; 1 Tim. 3:16; Judge, 3.

ASCENSION DAY

Ascension is the Feast observed with great solemnity forty days after Easter in commemoration of our Lord's Ascension into Heaven. St. Augustine, A. D., 395, calls this one of the Festivals which are supposed to have been instituted by the Apostles themselves so that it must have been generally observed in his time. In the system of the Church, Ascension Day is regarded as one of the very highest Festivals set apart in honor of our Lord. Proper Psalms, Proper Lessons and Proper Preface in Communion service place it on the same footing as Christmas Day, Easter and Whitsun Day. The Altar is decked with flowers and white hangings are used as symbolical of the joy which characterizes the celebration. Ascension Day is preceded by the Rogation Days as days of preparation for its due observance.

WHITSUN DAY

Whitsun Day is a high Festival observed in the Church on the fiftieth day after Easter, in commemoration of the outpouring of the Holy Spirit upon the Apostles on the day of Pentecost as "they were all with one accord in one place" in Jerusalem. Whitsun Day is the Birthday of the Christian Church, and as such it has been commemorated for nearly two thousand years by Christian people and observed by them with holy joy and deep thanksgiving for the fulfillment of our Lord's promise to send the Comforter to His comfortless people. By the devotions of Whitsun Day we have brought to our remembrance, in the most beautiful and striking manner, the operations of God by the Spirit's power. By Proper Psalms, Proper Lessons and Eucharistic Scriptures, and by Proper Preface in the Communion Service, we learn how that in the Holy Ghost and His Presence in the Church we have the great power and renewing grace of God made availing to us. The ecclesiastical color is red as symbolical of the "cloven tongues like as of fire." Whitsuntide is a name for the week beginning with Whitsun Day. During this week the Whitsun Ember Days are observed (Wednesday, Friday and Saturday), as a preparation for Trinity Sunday, one of the stated times of Ordination.

S. MARK THE EVANGELIST

April 25th.

S. Mark, one of the Evangelists, and probably author of Gospel bearing his name. "John, whose surname was Mark," in Acts 12:12, 25 "John" alone in Acts 13:5, 13, "Mark" in Acts 15:39 and thence forward there is no change. The Evangelist was a son of a certain Mary, a Jewish matron of some position who dwelt at Jerusalem. Acts 12:12. We know that he was a cousin of Barnabas of Cyprus, the great friend of St. Paul. Acts 15:24 we hear of him for the first time. He was with S. Paul and Barnabas on missionary journey at Cyprus, Acts 13:5. We find him at Paul's side during that Apostle's first imprisonment at Rome, A. D. 61.

We next have traces of him in 1 Peter 5:13: "The Church that is in Babylon saluteth you, and so does Marcus, my son." From this we infer that he joined his spiritual father, the great friend of his mother at Babylon. From Babylon he would have seemed to have returned to Asia Minor, for S. Paul in writing to S. Timothy charges him to bring Mark with him to Rome. This during S. Paul's second imprisonment, A. D. 68.

It is most probable that he joined the Apostle at Rome whither also S. Peter would seem to have proceeded, and suffered martyrdom along with St. Paul. After the death of these two great pillars of the church, ecclesiastical tradition affirms that S. Mark visited Egypt, founded the Church of Alexandria, and died by martyrdom.

S. PHILIP AND S. JAMES, APOSTLES

May 1

S. Philip the Apostle was of Bethsaida, the city of S. Andrew and S. Peter, S. John 1:44, and apparently was among the Galilean peasants of that district who flocked to hear the preaching of S. John the Baptist. The statement that Jesus found him, S. John 1:43, implies a previous seeking. S. Matt. 10:3; S. Mark 3:18; S. Luke 6:14. Philip was apparently among the first company of disciples who were with the Lord at the commencement of His ministry, at the marriage at Cana, on his first appearance as a prophet in Jerusalem, S. John 2.

He is among the company of Disciples at Jerusalem after the Ascension, Acts 1:13, and on the Day of Pente-

cost. According to tradition, he preached in Phrygia, and died at Hierapolis.

S. James, the son of Alphaeus—called James the Less because younger or smaller in stature than S. James, the son of Zebedee. He was called to the apostolate, together with his younger brother Jude, in the spring of the year A. D. 28. His pre-eminence is evident throughout the after history of the apostles. Acts 12:17; 15:13,19; 21:18; Gal. 2:9. He is probably the writer of the Epistle of St. James. According to tradition he was thrown down from the temple by the Scribes and Pharisees; he was then stoned, and his brains dashed out with a fuller's club.

TRINITY SUNDAY

Trinity Sunday is a Festival of late institution, as the day on which it is observed was originally kept as the Octave of Whitsun Day. It was not until A. D. 1260 that it was first directed by the Synod of Arles to be observed by the whole Church as Trinity Sunday, although Thomas a Becket is said to have instituted this Festival in England in A. D. 1162, and reference is made to it as early as A. D. 834. The observance of this day is very significant and rounds out or completes the former commemorations of the year, marks a turning point and begins the second half. The Church's services culminate today; they mount up to the Throne of the Godhead; for knowing the Son and the Holy Ghost, we now know the Father also, and that these Three are not three Gods, but one God. The Church today celebrates the glory and majesty of God in His essence and in His works. In the word Trinity, she simply sums up what is revealed concerning Him—that in Substance He is One, but in Persons, Three.

The Collect enables us to worship the Unity which exists in the power of the Divine Majesty, even while we acknowledge the glory of the Eternal Trinity. Proper Lessons, Proper Psalms and Proper Preface in the Communion Office emphasize the importance of the Festival and mark it as one of the great days of the Church. The ecclesiastical color is white; but for all the Sundays thence to follow, round once more to Advent, the color is green.

S. BARNABAS THE APOSTLE

June 11

Barnabas (son of consolation), a name given by the apostles, Acts 4:36, to Joseph (or Jose), a Levite of the island of Cyprus, who was early a disciple of Christ. In Acts 9:27 we find him introducing the newly-converted Saul to the Apostles at Jerusalem. Barnabas was sent to Jerusalem, Acts 11:19-26, and went to Tarsus to seek Saul, as one specially raised up to preach to the Gentiles. Acts 26:17. He brought him to Antioch where the name of Christian was first assumed by the followers of Jesus.

On their return they were ordained by the church for the missionary work. Acts 13:2, and sent forth A. D. 45. From this time Barnabas and Paul enjoy the title and dignity of Apostles. Their first missionary journey is related in Acts 13:14. Returning to Antioch (A. D. 47 or 48) they were sent (A. D. 50), with some others, to Jerusalem. Acts 15:1, 36. Afterwards they parted and Barnabas took Mark and sailed to Cyprus, his native island. There are no accounts of S. Barnabas after he left S. Paul nor are any of his writings preserved except an Epistle, never received into the canon of Scripture.

S. JOHN BAPTIST

June 24

On this date, because S. John the Baptist was born six months before our Lord, therefore, this day is just half way between the last Christmas and next Christmas. This day celebrates not his death but his nativity.

S. John Baptist was of the priestly race by both parents, for his father, Zacharias, was himself a priest of the course of Abia or Abijah, 1 Chronicles 24:10, and Elizabeth was of the daughters of Aaron. S. Luke 1:5. His birth was foretold by an angel sent from God, and is related at length in S. Luke 1. The birth of S. John preceded by six months that of our Lord. S. John was ordained to be a Nazarite from his birth. S. Luke 1:15. Dwelling by himself in the wild and thinly-peopled region westward of the Dead Sea, he prepared himself for the wonderful office to which he had been divinely called. His dress was that of the old prophets—a garment woven of camel's hair, 2 Kings 1:8, attached to the body by a leathern girdle. His food that which the desert afforded—locust, Lev. 11:22, and wild honey. Ps. 81:16. And now the long-

secluded hermit came forth to the discharge of his office. His supernatural birth, his life, and the general expectation that some great one was to appear, were sufficient to attract to him a great multitude from "every quarter." S. Matt. 3:5. Many of every class pressed forward to confess their sins and to be Baptised. Jesus Himself came from Galilee to be Baptised, at which Baptism we see present the Blessed Trinity. We gather also that S. John instructed his disciples in certain moral and religious duties, as fasting, S. Matt. 9:14; S. Luke 5:33, and prayer, S. Luke 11:1. S. John was imprisoned by command of King Herod Antipas because he reproved him of his sins. He was confined in the castle of Machaerus, a fortress on the eastern shore of the Dead Sea. During a court festival Salome prompted by her abandoned mother Herodias, asked for the head of S. John Baptist. S. John was executed in prison and his head brought to Salome as she requested. His death is supposed to have occurred just before the third passover, in the course of our Lord's ministry. March, A. D. 29.

S. PETER THE APOSTLE

June 29

Peter (a rock or stone). The original name of this disciple was Simon "hearer." He was the son of Jonas (S. John 21:16) and was brought up in his father's occupation, that of fisherman. He and his brother Andrew, also an Apostle, were partners of John and James, the sons of Zebedee, who had hired servants. Peter did not live, as a common fisherman in a hut by the seaside, but first at Bethsaida, and afterwards in a house at Capernaum belonging to himself or mother-in-law.

Peter was probably between thirty and forty years of age at the time of his call.

Peter and his brother Andrew, together with James and John, were disciples of John the Baptist when he was first called by our Lord. S. John 1:35-42. The first call led to no change in Peter's external position. But he and his fellow disciples henceforth looked upon Jesus as their teacher, but were not commanded to follow him as regular disciples. The second called is recorded by the other three evangelists and took place upon the shores of Galilee, where the four disciples were fishing. Some time was

afterwards passed in attendance upon our Lord's public ministration in Galilee, Decapolis, Perea and Judea. The special designation of St. Peter and his eleven fellow disciples took place some time afterward, when they were set apart as our Lord's immediate attendance. See S. Matt. 10:2-4. S. Mark 3:13-19. S. Luke 6:13. They appear then to have received formally the name of Apostles.

The first part of the Acts of the Holy Apostles is occupied by the record of transactions in nearly all of which St. Peter stands forth as the recognized leader of the Apostles. He is the most prominent person in the greatest event after the resurrection, when on the day of Pentecost the church was invested with the plenitude of gifts and power. The most signal transaction after the day of Pentecost was the Baptism of Cornelius. That was the crown and consummation of S. Peter's ministry. The establishment of a church in great part of Gentile origin at Antioch, and the mission of Barnabas set the seal upon the work thus inaugurated by Peter.

S. Peter was probably employed for the most part in building up and completing the organization of Christian communities in Palestine and the adjoining districts. The name of S. Peter is not (as founder or joint founder) associated with any local church save the churches of Corinth, Antioch, or Rome, by early ecclesiastical tradition. He visited Rome probably the last year of his life: there is satisfactory evidence that he and S. Paul were the founders of the Church at Rome, and suffered death in that city. According to early writers, he suffered in or about the same time with S. Paul, and in the Neronian persecution, A. D. 67-68. All agree that he was crucified. Origen says that S. Peter felt himself to be unworthy to be put to death as his Lord was and at his own request was crucified with head downward. The written documents left by S. Peter are the first and second Epistles bearing his name.

S. JAMES THE APOSTLE

July 25

S. James day (July 25) the day on which the church celebrates the memory of the Apostle James the Great, or the elder. He was one of the sons of Zebedee, and brother of S. John. He was the first of the Apostles who won the crown of martyrdom. James (is the Greek form of Jacob, the supplanter.) His mother's name was Salome, he was elder brother of S. James the Evangelist—we first hear

of him A. D. 27, S. Mark 1:20, when at the call of the Master he left all, and became once and forever, his disciple in the spring of A. D. 28, S. Matt. 10:2; S. Mark 3:14; S. Luke 6:13; Acts of Holy Apostle 1:13. It would seem to have at the time of the appointment of the twelve Apostles that the name of Boanerges was given to the sons of Zebedee. The "sons of thunder" had a burning and impetuous spirit, which twice exhibits itself. S. Mark 10:37; S. Luke 9:54. On the night before the crucifixion S. James was present at the Agony in the garden. On the day of Ascension he is mentioned as persevering with the rest of the Apostles and disciples in prayer. Acts 1:13. Shortly before the day of the Passover, in the year 44, he was put to death by Herod Agrippa I. Acts 12:1-2.

THE TRANSFIGURATION

The event in the earthly life of Christ which marks the culminating point in His public ministry, and stands midway between the temptation in the wilderness and the agony in Gethsemane. S. Matt. 17:1-13; S. Mark 9:2-13; S. Luke 9:28-36. **Place**—Though tradition locates the transfiguration on Mount Tabor, there is little to confirm this view, and modern critics favor Mt. Hermon, the highest mountain-top in Gaulanitis, or one of the spurs of the Anti-Lebanus. **Time**—The Transfiguration probably took place at night, because it could then be seen to better advantage than in the daylight, and Jesus usually went to the top of the mountains to spend there the night in prayer. S. Matt. 14:23, 24; S. Luke 6:12; 21:37. The apostles were asleep, and are described as having kept themselves awake through the act of Transfiguration. S. Luke 9:32.

Characters and witnesses.—Christ was the central figure, the subject of the transfiguration. Moses and Elijah appeared from the heavenly world, as the representatives of the Old Testament, the one of the Law, the other of prophecy, to do homage to Him who was the fulfillment of both. No man knew of the sepulchre of Moses, Deut. 34:6; and Elijah had passed away in a chariot and horses of fire. 2 Kings 2:11. Both were associated in men's minds with the glory of the kingdom of Christ. The Jerusalem Targum on Ex. 12 connects the coming of Moses with that of the Messiah. Another Jewish tradition predicts his appearance with that of Elijah. Moses the lawgiver and Elijah the chief of the prophets both appear talking with Christ the source of the Gospel, to show that

they are all one and agree in one. S. Luke 9:31 adds the subject of their communing: Among the three favorite disciples S. Peter, S. James and S. John are the sole witnesses of the scene.

It furnishes to us a striking proof of the unity of the Old and New Testaments, for personal immortality and the mysterious intercommunication of the visible and invisible worlds. Both meet in Jesus Christ.

S. BARTHOLOMEW THE APOSTLE

August 24

The day appointed for the commemoration of this apostle. In the catalogue of the apostles, which is given by the first three of the evangelists, S. Bartholomew makes one of their number. S. John, however, does not mention him but records several things of another disciple whom he calls Nathanael, and who is not named by the other evangelists. This has occasioned many to be of the opinion that S. Bartholomew and S. Nathanael are one and the same person. S. Bartholomew is said to have preached the gospel in the greater Armenia, and to have converted the Lycaonians to Christianity. It is also certain that he carried the gospel to India: and as there is no record of his return, it is not improbable that he suffered martyrdom in that country. Read S. Matt. 10:3; S. Mark 3:18; S. Luke 6:14; Acts 1:13; S. John 1:45.

St. Bartholomew's day is distinguished in history on account of the horrid and atrocious carnage, called the Parisian Massacre. It occurred in 1572, in the reign of Charles IX. It is asserted on this dreadful occasion more than thirty thousand persons were put to death. The butcheries committed at Valence, Romaine, Rouen, Meaux, Angers, Troyes, Bouzages, La Charite and especially at Lyons should stand out among all groups as a warning to the dangers of fanaticism and bigotry.

S. MATTHEW THE APOSTLE

September 21

S. Matthew's original name was Levi, and his name Matthew was probably adopted as his new Apostolic name. His father's name was Alphaeus. His home was at Capernaum. His business was the collection of dues and customs from persons and goods crossing the sea of Galilee, or passing along the great Damascus road which ran along the shore between Bethsaida Julius and Capernaum. Christ called him from his work to be his disciple. He appears to have been a man of wealth, for he made a

great feast in his own house, perhaps in order to introduce his former companions and friends to Jesus. His business would tend to give him a knowledge of human nature, and accurate business habits, and of how to make a way to the hearts of the many publicans and sinners not otherwise easily reached. He is mentioned by name after the resurrection of Christ, only in Acts 1:13; but he must have lived many years as an apostle, since he was the author of the Gospel bearing his name which was written at least twenty years later. There is reason to believe that he remained for fifteen years at Jerusalem, after which he went as a missionary to the Persians, Parthians, and Medes. There is a legend that he died a martyr in Ethiopia.

S. MICHAEL AND ALL ANGELS

September 29

St. Michael and the Archangel Gabriel are the only angels or archangels who are made known to us by name in the Canonical Scriptures, though Raphael and Uriel are mentioned in Tobit and Esdras (Apocrypha Books.) Michael (Who is like God). Another name for this festival is Michaelmas. S. Michael was an Archangel and "patron saint" of the Jews (Daniel 10:13, 21; 12:1; S. Jude 9; Rev. 12:7). We learn from the scripture that the Angels are innumerable (Dan. 7:10; Ps. 68:17; Heb. 12:22; Rev. 5:11). We also learn that they fulfill the errands of God (Ps. 34:7; 91:11, 12; 103:20, 21; Heb. 1:13, 14. Instances where the angels helped God's people. (Gen. 19:15, 16; 32:1-2; Judges 6:11-24; Dan. 3:28; 6:22; Acts 12:6-10; S. Matthew 18:10.

Shall we become angels? No, because we are of a different order of beings (Heb. 2:5-7, 16; Rev. 7:9-12).

There is a reference to the unseen world and to spiritual beings in the collect for the feast of S. Michael and all Angels. A further reference to the angelic beings is found in the Te Deum. They are regarded as carrying out a two-fold ministry, as taught in Holy Scripture. They do God service in Heaven.

That the worship of the Heavenly Host is a pattern for earthly worship, and that we join with them in the pleading of the one all-sufficient sacrifice, is emphasized in the Eucharist. Immediately before the consecration itself, the priest shall turn to the Lord's Table:—"Therefore with Angels and Archangels, and with all the company of Heaven, we laud and magnify Thy glorious name."

We learn from this festival the benefits afforded by the ministry of angels, and our duty of thankfulness to God for the same.

S. LUKE THE EVANGELIST

October 18

Luke or Lucas (light-giving) S. Luke is spoken of as the beloved physician (Colossians 4:14). The name Luke occurs three times in the N. T. (Col. 4:14; 2 Timothy 4:11; Phil. 24.)

Combining the traditional element with the scriptural, we are able to trace the following dim outline of the Evangelist's life: he was born at Antioch in Syria, and was taught the science of medicine. He was not born a Jew for he was not reckoned among those "of the circumcision" by St. Paul. The date of his conversion is uncertain. He joined S. Paul at Troas, and shared his journey to Macedonia. St. Luke was not an Apostle, but he was the friend and companion of St. Paul. The O. T. Lesson appointed for the morning service is from one of the books of the Apocrypha also entitled "The wisdom of Jesus, the son of Sirach." This lesson was chosen for this day because it gives a notable description of a physician.

As to his age and death, there is the utmost uncertainty. He probably died a martyr, between A. D. 75 and A. D. 100. He wrote the gospel and the Acts of the Holy Apostles.

S. SIMON AND S. JUDE, APOSTLES

October 28

A holy day appointed by the Church for the commemoration of these saints, observed on the above date.

The first is St. Simon, surnamed the Canaanite and Zelotes, which two names are, in fact, the same; for the Hebrew term Canaan signifies Zealot.

There was a sect of men called Zealots, about the time of Christ, in Judea, who, out of a pretended zeal for God's honor, would commit the most grievous outrages: they would choose and ordain high priest out of the basest of the people, and murder men of the highest and most illustrious extraction. Whether St. Simon belonged to this group before his conversion or to that faction of the Zealots who were conspicuous for their fierce advocacy of the Mosaic ritual is not known. At least, there was some fire or fierceness conspicuous in his temper that occasioned his being distinguished by that warm name.

S. Simon was one of the twelve Apostles (S. Matt. 10:4; S. Mark 3:18).

S. Jude, whose name we also commemorate in this double feast, was one of the twelve Apostles (S. Matt. 10:3; S. Mark 3:18; S. Luke 6:16; Acts 1:13). The same

as Lebbaeus and Thaddaeus. Tradition connects him with the founding of the church at Edessa. The tradition concerning their martyrdom is that S. Simon was sawn asunder, and S. Jude either by a club, or arrows, or crucifixion.

The lesson enforced by this festival is Church Unity.

ALL SAINTS' DAY

November 1

The bright Holy day that begins November is All Saints' Day, in which we commemorate all the Faithful Departed.

The festival of All Saints is not of very high antiquity. About the year 610, the Bishop of Rome ordered that the heathen Pantheon, a temple dedicated to all the gods, should be converted into a Christian Church. This was done, and it was appropriately dedicated to the honor of all Martyrs; hence came the origin of All Saints, which was then celebrated on the first of May. In the year 834 it was changed to November the first, on which day it is still observed. Our church, having in the course of the year celebrated the memories of the holy Apostles, and the other most eminent saints and martyrs of the first days of the gospel, deems it unnecessary to extend her Calendar by any other particular festivals, but closes her course with this general one. It should be the Christian's delight on this day to reflect, as he is moved by the appointed scriptures, on the Christian graces and virtues which have exhibited by that goodly fellowship of saints who, in all ages, have honored God in their lives, and glorified him in their deaths; he should pray for grace to follow them "in all virtuous and godly living"; he should meditate on the glorious rest that remains for the people of God, on which they have entered; he should gratefully contemplate that communion of saints which unites him to their holy fellowship, even while he is here militant, if he be a faithful disciple of the Saviour in whom they trusted; he should earnestly seek that grace whereby, after a short further time of trial, he may be united with them in the everlasting service of the Church triumphant.

This festival has become very dear to the hearts of Christians, and is made, both by the character of the service for the day, and by the meaning of it, one of the most touching of all Holy Days; a day on which are gathered up the fragments of the "one bread" of Christ mystical body, that nothing be lost of the memory and example of His Saints.

THANKSGIVING DAY

Subject to Civil Appointment

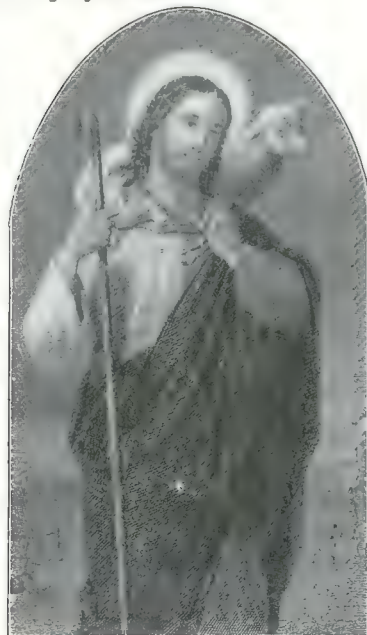
See page 264, Prayer Book, for Service.

A public celebration in recognition of Divine favor.

The Collect

"O most merciful Father, Who hast blessed the labours of the husbandman in the returns of the fruits of the earth; we give Thee humble and hearty thanks for this Thy bounty; beseeching Thee to continue Thy loving kindness to us, that our land may still yield her increase, to Thy glory and our comfort; through Jesus Christ our Lord. Amen."

We so often pray for things: it is meet and right that we should also remember to be thankful, and in the general thanksgiving and the thanksgiving prayers, on page 50 of the Prayer Book, let us often, as grateful children, show our gratitude to God by asking our Clergy to use these prayers for us.



MY LONGING TO HELP

"And when He cometh home, He calleth together His friends and neighbors saying unto them, Rejoice with me; for I have found my sheep which was lost."

S. Luke 15:6

THE SYMBOLIC COLORS USED FOR VESTMENTS AND HANGINGS

WHITE is the symbol of joy and purity.

VIOLET or PURPLE is the symbol of penitence.

GREEN is the symbol of God's abundant blessings.

RED is the symbol of the Holy Spirit, and Martyrdom.

BLACK is the symbol of mourning.

Advent to Christmas Eve	Violet
Saint Andrew (Nov. 30)	Red
Saint Thomas (Dec. 21)	Red
Christmas (Dec. 25)	White
Saint Stephen (Dec. 26)	Red
Saint John, the Evangelist (Dec. 27)	White
Holy Innocents (Dec. 28)	Violet
Circumcision (Jan. 1)	White
Epiphany and Octave (Jan. 6)	White
Octave of Epiphany to Septuagesima	Green
Conversion of Saint Paul (Jan. 25)	White
Purification of S. Mary the Virgin (Feb. 2)	White
Septuagesima to Maundy Thursday	Violet
Saint Matthias the Apostle (Feb. 24)	Red
Saint Simon and Saint Jude (Oct. 28)	Red
All Saints (Nov. 1)	White
Palm Sunday	Violet
Maundy Thursday	White
Good Friday	Black
Easter Eve	White
Easter Day	White
Monday and Tuesday in Easter Week	White
Easter to Whitsunday	White
Saint Mark (April 25)	Red
Saint Philip and Saint James (May 1)	Red
The Ascension Day	White
Whitsunday	Red
Monday and Tuesday in Whitsun Week	Red
Saint Barnabas (June 11)	Red
Trinity Sunday	White
From Trinity Sunday to Advent	Green
Nativity of Saint John the Baptist (June 24)	White
Saint Peter (June 29)	Red
Saint James the Apostle (July 25)	Red
Transfiguration of our Lord (August 6)	White
Saint Bartholomew (August 24)	Red
Saint Matthew Evangelist (Sept. 21)	Red
Saint Michael and All Angels (Sept. 29)	White
Saint Luke the Evangelist (Oct. 18)	Red
The Annunciation of the B. V. Mary (March 25)	White

ALTAR LINENS AND SYMBOLS

What is a Chalice Veil?

A Chalice Veil is a square of colored silk, used to cover the Chalice upon the Altar.

What is a Burse?

A Burse is a kind of square pocket used to hold Communion linen.

What is a Credence?

The Credence is a shelf or small table near the Altar, upon which bread, wine and water are placed in preparation for the service of Holy Communion.

What is the meaning of I. H. S.?

The I. H. S. are the first three Greek letters of the name Jesus.

Of Alpha Omega?

The first and last letters of the Greek alphabet. A symbol of Christ.

Why do we use candles on the Altar?

Altar candles remind us that Christ is the light of the world. Two tall candles, called Eucharistic Lights (Thanksgiving) signify that Christ is the light of the world, in both His Human and Divine Nature.

What is an Altar Cross?

An Altar Cross is the Cross that stands above the center of the Altar. (The Cross stands on the Altar to remind us that Christ died on the Cross for our redemption.)

What are the Communion linens?

Fair linen cloth, Corporal, Pall and Purificators.

What is a Flagon?

A Flagon is a covered vessel of silver or gold, used to hold wine at the service of Holy Communion.

Cruet?

A Cruet is a glass vessel used to hold wine or water.

A Processional Cross?

The Cross used in the Procession, and he who carries it is called the Crucifier.



And they brought young children to Him, that He should touch them: and His Disciples rebuked those that brought them. But when Jesus saw it He was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. S. Mark 10:13-14.

BAPTISM

How many Sacraments hath Christ ordained in His Church?

Answer. Two only, as generally necessary to salvation; that is to say, Baptism, and the Supper of the Lord.

What meanest thou by this word Sacrament?

I mean an outward and visible sign of an inward and spiritual grace given unto us: ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

God is ready to pledge **three things** in return for three things pledged to Him.

1. For all past sin Man pledges Repentance, and God pledges Pardon.

2. For the present Man pledges Faith, and God pledges Sanctification.

3. For the future Man pledges Obedience, and God pledges Eternal Life.

This is the Covenant spoken of in the Church Catechism in answer to the following question:

What did your sponsors then do for you?

They did promise and vow **three things** in my name: First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lust of the flesh: Secondly, That I should believe all the articles of the Christian Faith; and thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life.

Question: Why are there so many baptised and not confirmed?

Answer: Because Godfathers and Godmothers (Sponsors) have ignored their promises to God and failed in their duty.

They are responsible to God for the instruction of the child, they are to provide that he may learn the Creed, the Lord's Prayer, and the Ten Commandments, and all things which a Christian ought to know and believe to his soul's health. They are to take care that the child be brought to the Bishop to be confirmed.

So many God parents do not function as such, they neither teach the child nor support the house of God that the child may be instructed. They give more attentions to their homes, their automobiles, and their lawns while the child whom they have sponsored is permitted to grow as a weed in the field in place of a flower in the Garden of God.

When shall a child be presented for Confirmation?

Ye are to take care that this child be brought to the Bishop to be confirmed by him, so soon as he can say the Creed, the Lord's Prayer and the Ten Commandments, and is sufficiently instructed in the other parts of the Church Catechism set forth for that purpose.

Confirmation:

This is a Latin word which signifies strengthening. It is used to express the rite

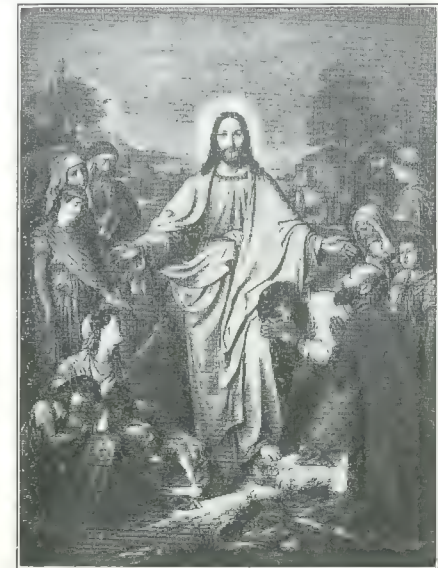
in which the indwelling grace of the Holy Ghost is sought for those who have been made children of God in Baptism, to which Sacrament it is, strictly speaking, a supplemental rite.

"Then laid they their hands on them and they received the Holy Ghost." Acts 8:17.

In the Epistle to the Hebrews, confirmation, there spoken of under the term "laying on of Hands," is ranked among the chief fundamentals of Christian doctrine (Hebrews 6:2) and therefore must be of perpetual obligation.

It is the duty of Parents and Godfathers and Godmothers to encourage the children to come to it and to labor to fit them for it, that it may be done to God's Glory and their comfort.

By the charge of the Church it does not say that one's right to confirmation depends upon his age or how much he knows. For a thousand years the Church all over the world administered Confirmation to infants and children as well as to adults, immediately after Baptism; and the Eastern branch of the Church still continues this practice.





THE LORD'S SUPPER

Instituted by our Lord on the night in which He was betrayed. St. Luke 22:17-19.

What is the purpose of the Lord's Supper?

It is to show forth His sacrifice and death until He comes again. It is to give us spiritual life and to sustain us. It is a perpetual bond of union between us and our Master in Heaven.

For as often as ye eat this bread and drink this cup, ye do show the Lord's death till He come. I Cor. 11:26.

What is the value of this Sacrament?

Whoso eateth my flesh, and drinketh my blood, hath eternal life. He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him. St. John 6:54-56.

What names are commonly given to this Sacrament?

The Lord's Supper, the Holy Communion and the Holy Eucharist, which means Thanksgiving.

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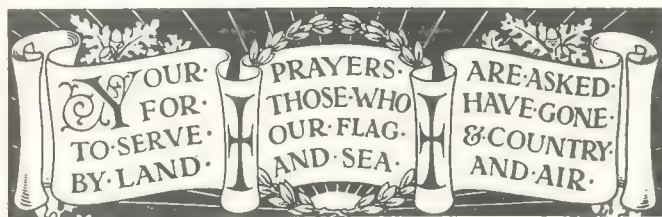
Prayer in Wartime



O GOD, our refuge and our strength, we beseech Thee to guide and protect our nation in the fiery trial of war. Grant us true repentance, and take away the offenses of our people, that with clean hands and pure hearts we may go forward in thy name. Save us from hatred, cruelty, and malice. Endue our leaders with courage and wisdom. Strengthen and protect our defenders by land, by sea, and by air, and suffer no dishonor to stain our arms. Safeguard and multiply the ministries of mercy; succor the wounded, receive the dying, comfort the bereaved. Bless those who labor in field and factory, in office and home, for our country's welfare. Make a speedy end of tyrannies in the earth, and deliver the desolate and oppressed of all nations. Hasten the advent of a righteous peace, and with great might establish Thy Kingdom; through Thy Son our Saviour, Jesus Christ, the King of Kings and Lord of Lords.

Amen.





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 Robert Butterworth
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 John Northrop Castor, Jr.
 James Francis Cello
 John Horrocks Clark
 Joseph Herbert Clark
 Lois Amelia Clarke
 Frederick Ingham Clegg, Jr.
 Carleton Alfred Collier, Jr.
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 Pasquale Doria

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 Arthur Armstrong Dysart, Jr.
 Mabel Embery
 Christine Ermentrout
 George Bard Ermentrout
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CHURCHING OF THE COLORS, 1943

The first Service of the Churching of the Colors was held in St. Mark's Church on Sunday afternoon, November 13, 1938.

The following have been the speakers:

1938—Rear Admiral Reginald R. Belknap, N.S.N. (Ret.)

1939—Brig. Gen. Albert L. Cox, D.S.M., Provost Marshall of District of Columbia.

1940—Lt. Col. Frederick P. Houghton, Division Chaplain, N.G., Pa.

1941—Brig. Gen. Milton G. Baker, Commandant of Valley Forge Military Academy.

1942—Rt. Rev. Oliver J. Hart, S.T.D., Bishop of Pennsylvania.

1943—Lt Col. Harry Lee Virden, Assistant to Chief of Chaplain, U.S.A.

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John H. Gossling

Eugene F. Woodhouse

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Sturtevant

Property

Messrs. Woodhouse, Barbour, Hagan and Holst

Discussion Group

Endowment Fund

Dr. Sturtevant, Messrs. Hagan and Gossling

Church School

Messrs. H. Gossling, Davis, J. Gossling and Barbour

Staff

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The Rev. Edmund Hance Carhart

Assistant

The Rev. William LaRue Witmer

Lay Readers

John H. Gossling
James Tilbury

Master of the Choristers

James Tilbury

Organist

Mrs. Anna Newton MacGregor, F.A.G.O.

Educational Secretary

Mrs. Herman Grebe

Financial Secretary

Miss Lottie W. Hall

Parish Secretary

Miss Lottie W. Hall

Verger

Harry W. Shuttleworth

Sexton

Hugh B. Ross

Parish Statistics for 1943

Baptisms, 56; Confirmations, 43; Marriages, 14; Burials, 40.

Congregation

Families	498
Individuals	385
Confirmed Persons	1423
Baptized Persons	1629

Communicant Members

Last Reported to Bishop	1378
Added by Confirmation	43
Received by Transfer	21

1442

Less: Transferred to other Parishes	8
Loss by Death	12
Lost by Removal	28

— 48

Present Number Reported	1394
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Church School

Pupils	315
Teachers and Officers	25

Total Enrollment	340
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Church Services

Sundays	176
Weekdays	328
Private Communions	28

532

Parish Register

For Year 1943

BAPTISM

John Wesley Wiley, Robert John Hilton, Gwendoline Mary Hilton, Margaret Janne Van Valkenburgh, William George Magee, Charles Marshall DeWoody, Jr., James Jay McMonagle, Irene Evelyn Wood, Patricia Ann Rhodes, Anne Elizabeth Wardle, David Kent Zwald, Ardella Evelyn Cocker, Lynn Kent Prout, Janice May Smith, John Milnor Smith, Jr., Carole Lynn Holt, Richard Edwin Bishop, Pauline Alice Hunton, Ferdinand Ronald Hauptman, Lawrence Henry Neebe, Mollie Barrack, Geraldine Faith Welke, Tansi Catterson Decker, Eileen Adele Haag, Joan May Cromwell, Roberta Catherine Jones, John James Adamson, Frank Stanley Matchner, Raymond Matchner, Leahnor Matchner, Russell Joseph Matchner, Marlynn Elizabeth Matchner, Harry Michael Matchner, Barbara Ann Keller, Walter Richard Boehmer, Jr., Ernest Robert Cook, Sandra Curtin Ermentrout, Nancy Lee Willis, Carolyn Sue Winther, Maryellen Rocks, Joseph Harold Carty, David Nelson Holst, Sandra Lee Stesyk, George Francis Weinstein, Robert Gerald Cohen, Leroy William Speechley III, Patricia Alice Caldwell, Norman William Linde, Marie Helen Rusby, Margaret Charlotte Townsend, Marlene Demberger, Margaret May McKeown, Robert Hugh McKeown, Herbert Charles Krewson, Linda Anne Settle, Delores Marie Olivieri, Linda Dianne Schultz.

CONFIRMATION CLASS OF 1943

Angela Amicone, Nancy Bernath Bahme, Virginia Joan Blakey, Wallace Boutilier, Mary Roberta Cahill, Rodger Price Cheetham, Elizabeth May Coulson, Florence Jane Dooley, Jeannette Gerstenfeld Dysart, Mary Anna Embery, Doris Bertha Falana, Joan Haines Gossling, David Harvey Hodges, Vida Vinnces Hoover, Winfield Taylor Irwin, Jr., Alice Jane Kirkman, Winifred Hoover Lenard, Frederick Bertram Link, Jean Beatrice MacDonald, Raymond Marshall, Jr., Martha McConnell Murdock, Margery Ann Murdock, Ruth Ann Orbann, Robert Warren Phillips, Lois Virginia Rennie, Shirley L. Sage, Julia Elizabeth Smeltzer, Alice Peacock Smith, Peggy Ann Smith, Joanne Whitaker, Marion Elizabeth Winther, Samuel Ford Woodhouse, Mary Louise Zwald, Violet Jean Zwald, Virginia Rose Busvine, John Henry Lauterbach, Lorraine Raudenbush, Lenore King Zwald, Dorothy Lydia Steible, Walter Edward Saybolt, Kathryn Ashby Saybolt, Florence May Saybolt, Ida May Hodges.

MARRIAGES

John Henry Lauterbach and Doris Ruth Hauss
William Flay Burton and Anna Irene Mills
Frank Jacob Cook, Jr. and Violet May Brown
Frank Reynolds Dyer, Jr. and Ethel Elizabeth Ross
Frank Cody, Jr. and Eleanor Ruth Cole
George Dinsmore Gideon, Jr. and Grace Nesbitt Getchell
Harry Edwin Schaeffer, Jr. and Dorothy Irene Maple
Ernest Randel Adams and Mollie Barrack
Ralph Lane Downey and Dorothy Eleanor Beaumont
George Archer Martin and Madeleine Isabelle Norley
Walter Goss Finch and Mary Adele Roberts
George Henry Lindblad and Helen Mary Vong
Borden William Hoffman and Mary Adele Daniels
Edward Louis Boswell and Eleanor Jane Settle

TRANSFERS

To St. Mark's Church: Benjamin Andrew Zwald, Mrs. Joseph May, Thomas Wesley Holmes, Mrs. George S. Weinstein, Mrs. Eugene M. Decker, Mrs. Leonard T. Haag, Mrs. James Haag, Mary Adele Daniels, Mrs. Elenore Caldwell Amicone, Betty Jane Smith, Clara Elizabeth Shaw, Amos Homer Krewson, Burton N. Jones, Isabelle Allison Smith, Mrs. Alice Lees, Evan J. Fletcher, Mrs. Evans J. Fletcher, Russell Hunton, Mrs. Herbert Flitcroft, Frances Shindler.

From St. Mark's Church: Anna Gabriel, Walter Elliott Yeager, Mrs. Robert Nagle, Walter T. Frew, Mrs. Walter T. Frew, Robert Nagle, Jr., Mrs. Carrie Aiken Loram, Gilbert Y. Baur, Mrs. Gilbert Y. Baur.

BURIALS

Eva Viola Wick, Bertha Wright Crankshaw, Dorcas E. Wright, Harry MacKrell, Lester Price, George R. Lawder, Arthur E. Kuck, Astley W. Wharton, Sarah Twigg, Herbert A. Kopp, Robert S. Bacon, Mary Flockwir Caldwell, Alberta A. Peoples, Emma Virginia Mitchell, Elwin T. Laws, Gertrude Burnside, Lucy F. Laurence, Katherine C. Coulter, Anna M. Bowers, Harry H. Burns, Albert Chipman, William H. Sperry, Charles Gail Orbann, Thomas Richardson, Charles A. Mead, Ellen Smith, Emma S. Anderson, William James Carty, Charles Walter Rice, Marguerite Child Corson, Joseph Thwaite, Margaret H. Chapman, James C. Genner, Thomas Lees, Victorine Scherpereel, George M. Walton, Mary E. Warner, Louisa H. Spivey, Fanny H. Simons, Mary B. Melling.

CHURCH SCHOOL

Superintendent: The Rev. Edmund Hance Carhart, Rector
Educational Secretary: Mrs. Herman Grebe
Secretaries: Miss Margaret Morrison and Miss Elizabeth McClelland

Treasurer: Edward H. Gossling
Assistant Treasurer: Walter B. Gossling
Organist: Mrs. H. Nelson Cocker

KINDERGARTEN DEPARTMENT

Miss Anna Mae Boswell, Miss Marjorie W. Gossling, Miss Edith Murray.

PRIMARY DEPARTMENT

Mrs. Entwisle, Miss Harriet Benner, Miss Gertrude Harpel.
INTERMEDIATE AND SENIOR DEPARTMENTS

Miss Marcia Blittersdorf, Miss Rosalie Carhart, Mrs. H. Nelson Cocker, Mrs. Clayton E. Denn, Mrs. Walter B. Gossling, Mrs. Thomas Griffith, Miss Margaret Hudson, Mrs. J. Carrell Krewson, Miss Elizabeth Phillips, Mrs. Charles H. Taylor, Miss Winifred M. Williams, Rev. William LaRue Witmer.

BIBLE CLASSES

Mrs. Herman Grebe and Miss Sarah M. Stearns

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Mrs. Fred C. Entwisle, Chairman

Mrs. William S. Leary, Mrs. Bruce D. Smith, Mrs. Russell A. Smith, Mrs. Charles H. Taylor, Mrs. Robert M. Van Valkenburgh, Mrs. William C. Webster, Mrs. Stephen Youtcheff.

All babies baptized in St. Mark's are members of the Font Roll and that Department now numbers 120. Babies living within a reasonable distance of the Church are visited annually by the Committee and attractive folders addressed to baby and parents are mailed to each child on its birthday. The Font Roll work ends when the child reaches the fourth birthday at which time it is promoted to the Church School Kindergarten.

CHOIR

MASTER OF THE CHORISTERS

James Tillbury

ORGANIST

Mrs. Anna Newton MacGregor, F.A.G.O

LIBRARIAN

Harry W. Shuttleworth

Women

Miss Blanche Adams, Miss Anna Mae Boswell, Mrs. Samuel J. Boswell, Miss Helen Buckley, Mrs. Thomas

Buckley, Miss Virginia Burns, Miss Margaret Butler, Miss Margaret Cacchione, Mrs. Frank Cody, Mrs. Theodore Corson, Mrs. John H. Gossling, Miss Marjorie Gossling, Miss Margaret Green, Mrs. Thomas Griffith, Miss Edna Heddendorf, Miss Bessie Hey, Miss Minnie Horrocks, Mrs. Winfield T. Irwin, Miss Elizabeth H. Johnson, Miss Edna Kaczmar, Miss Elsie T. McLaughlin, Mrs. C. Russell Murphy, Miss Eileen Murphy, Miss Edith Murray, Mrs. Evelyn Murray, Miss Phoebe Newton, Miss Doris Rees, Miss Florence Rennie, Miss Marie Scott, Mrs. Harry W. Shuttleworth, Miss Zillah Smith, Mrs. Herman Zieger.

Men

Mr. Alfred Birkbeck, Mr. A. F. Borbeck, Mr. Rowland L. Coats, Mr. Edward Harding, Mr. Benjamin C. Holst, Mr. William Kirkman, Mr. Wilmer S. Kuhn, Mr. David MacGregor, Mr. John Sheldon.

Boys

James Cake, Theodore Bryant, Robert McKeown, Robert Hofmeister.

ST. CECILIA CHORISTERS

Angela Amicone, Diane Amicone, Eleanor Benner, Helen Buckley, Joan Carey, Ellen Gould, Patsy Gossling, Joan Heath, Jean Hill, Marjorie Hofmeister, Claire Hunsberger, Constance Kirkwood, Lois Rennie, Gertrude Roe, Sally Ross, Alice Smith, Carol Stuart, Alice Walton, Marion Winther, Louise Zwald.

Mrs. Thomas Buckley, Director.

Mrs. H. Nelson Cocker, Organist.

CHOIR MOTHERS

Mrs. Herbert Clark

Mrs. Carleton A. Collier

Mrs. Carl Hofmeister.

CHIMERS

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John J. Todd, William Todd, Jr., Samuel Widger, Charles E. Wilson, William Kirkman, 3rd, William J. Carey, Walter Warne, Nelson Aspen, and Winfield T. Irwin, Jr.

ACTIVE MEMBERS

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CANDIDATES FOR SERVERS GUILD

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MEN AND BOYS CORPORATE COMMUNION

There is a Corporate Communion of the men and boys of the Parish held on the First Sunday in Advent, the First Sunday in Lent, and the First Sunday after Trinity, at 7:45 A. M. A Breakfast follows the Eucharist in the Undercroft of the Parish House. The Rector has appointed Mr. John W. Hagan as Chairman of this group.

ENDOWMENT COMMITTEE

Dr. Charles N. Sturtevant, John Wesley Hagan, John H. Gossling, Daniel Montgomery.

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FORWARD IN SERVICE

The Forward in Service movement in our Parish is making positive strides under the chairmanship of Mr John H. Gossling and Mr. John W. Hagan.

AMERICAN RED CROSS

ST. MARK'S AUXILIARY

Mrs. Edmund Hance Carhart, Chairman
Mrs. George C. Rotherham, Co-Chairman.

There are 64 members in the Auxiliary. The Auxiliary meets every Tuesday all day and evening. Mrs. Harry W. Shuttleworth and Miss Edith Naysmith are in charge of the evening group.

BLOOD DONORS COMMITTEE

Dr. Charles N. Sturtevant, Dr. E. L. Drake, Dr. Frank Haas, Mrs. Harry W. Shuttleworth, Mr. Benjamin C. Holst.

ALTAR GUILD

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Christian Symbols

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Symbolism is indeed a part of our every-day life



The Day Opens

THE SUN is a symbol of Christ, our Lord, who is the Sun of righteousness. God speaks through His prophet; Malachi 4th chapter, the second verse, we read, "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings." Jesus said, "I am the light of the world". S. John 8:12. As we arise in the morning, how natural it is to look to see if the sun is shining. If the sun is shining in all its glory, it gives us courage to begin our day's work with a song in our hearts. Even to the worldly minded, the sun is a symbol of good cheer, gladness and encouragement to achieve success. Yet none of these things can be achieved in their true sense without Jesus, the Christ of God. He is the Sun of righteousness—the Illumination of righteousness. ILLUMINATION—the supply of light; for Jesus is the source of light. He is the light.

Prayer Begins

HOW NATURAL it is for you, who are Christians, upon awakening, to lift your hearts in prayer, thanking God for a new day, unsoiled by sin and untarnished by the vexing things of this world; of course, giving thanks, also for Jesus, the Sun, of righteousness, and praying that all obstructions be taken out of your lives so that you may be able to "let your light so shine before men that they may see your good works and glorify your Father which is in heaven." S. Mat. 5:16. "Arise, shine; for thy Light is come and the glory of the Lord is risen upon thee." Isaiah 60:1.

Washing

WASHING is a symbol of spiritual cleaning. We learn this from the scriptures. "Go wash in Jordan." II Kings 5:10. Naaman washed seven times and was cleansed of his leprosy. Again we read, "I will wash my hands in innocency." Psalm 26:6, and "Wash me thoroughly from mine iniquity." Psalm 51:2. As we wash each morning, our prayers should be, "Wash me and I shall be whiter than snow." "Create in me a clean heart, O God; and renew a right spirit within me."

"Let us draw near with a true heart in full assurance

of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

WATER is a symbol of life. "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," S. John 3:5. We can see by this scripture that water is not only a symbol of life but is also a symbol of the cleansing Spirit, a symbol of the washing away of sin, hence, a symbol of salvation and therefore a symbol of everlasting life. We read in the gospel of S. John, 4th chapter, 14th verse, "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

Dressing

CLOTHING is a symbol of salvation and righteousness. Adam and Eve clothed themselves with leaves, but this was not even satisfactory to themselves. When they heard the voice of the Lord God, as he walked in the garden in the cool of the day, they hid themselves from Him. They realized they really could not properly clothe themselves. We read that the Lord God made coats of skins and clothed them. This implies the institution of animal sacrifice. This was the first record of the shedding of innocent blood in order to provide garments that the first sinners might be made fit for the presence of God. "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness." Isaiah 61:10. "Put on the whole armour of God that ye may be able to stand against the wiles of the devil." "Stand therefore having your loins girt about with truth, and having on the breastplate of righteousness." Eph. 6:11 and 14.

FIRE is a symbol of God. God called unto Moses out of the midst of the burning bush. The Lord went before the children of Israel in a pillar of fire. "And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire." Ex. 19:18. "For our God is a consuming fire." Heb. 12:29.

At Breakfast

BREAD is a symbol of Christ. "Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." "This is the bread which cometh down from heaven; that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for

the life of the world." S. John 6:35 and 50, 51. From this we see that bread is the symbol of Christ and at the same time, the symbol of everlasting life, because it is only through Christ that we can obtain everlasting life.

Give Thanks

As Jesus gave thanks before eating, so we, His children, should thank Him for the food which He has provided to nourish our bodies and the bread of eternal life.

At Work

WORK is the symbol of faith. "This is the work of God, that ye believe on him whom he hath sent." S. John 6:29. "Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God." S. James 2:22, 23. Let us therefore "walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." Colossians 1:10.

Snowing

SNOW is a symbol of man's purity after his sins have been forgiven. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow." Isa. 1:18.

Raining

RAIN is a symbol of God's blessing. "And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season: there shall be showers of blessing." Eze. 34:26. Also, "He shall come down like rain upon the mown grass; as showers that water the earth." Psalm 72:6. Again, "Then shall he give the rain of thy seed, that thou shalt sow the ground withal: and bread of the increase of the earth and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures." Isa. 30:23. So rain is a symbol of God's abundant blessing; a symbol of prosperity. Let us never complain when it rains, but rather thank our Heavenly Father for the showers of blessings.

Clearing

THE RAINBOW is one of the oldest symbols. The rainbow is a symbol of the covenant between God and Noah and every living creature that "the waters shall no more become a flood to destroy all flesh." So the rainbow is a symbol of "the everlasting covenant between God and every living creature of all flesh that is upon the earth" that the whole earth is secured against another universal judgement of destruction by water.

Off to Church

The Church Bell is ringing.

There is something charming and restful in the sound of the Church Bell on Sunday Morning.

It is the call to worship.

As we approach the Church building, we usually see first from a distance a spire or a tower.

THE SPIRE is a symbol of the One True God. It points upward like a finger to our Father in Heaven and our Lord Jesus, Who ever liveth to make intercession for us.

TWIN SPIRES symbolize our faith in the Incarnation, Jesus, the Son of man and the Son of God.

THE TOWER is a symbol of God, our refuge and protection. "O Lord my strength and my fortress and my refuge." Jer. 16:19.

THE CLOCK reminds us that time marches on. Time waits for no one. Work while it is yet day for the night cometh when no man can work.

THE CHURCH BUILDING is a symbol of the Gate of Heaven. This is none other than the House of God and this is the Gate of Heaven.

Before you can enter the Church you must pass through the open door.

THE DOOR is a symbol of Jesus Christ our Saviour. Jesus said, "I am the door: by me if any man enter in, he shall be saved." It is the symbol of legitimate entrance into Everlasting Life. What a beautiful thought to know that the Church door, the symbol of Christ, stands open wide to receive us.

We are free to go in to worship God and free to go out into the world to witness for Christ our King. For Christ is the door and he will open wide to receive us and sent us forth again in the power of His Spirit. Saying: "As my Father sent Me into the world, even so send I you." See St. John 17:18 and 20:21 and 22.

The VESTIBULE where we can step in from the storm or cold unfavorable winds of the world to the sacred atmosphere of THE CHURCH. "The Lord is in His Holy temple: let all the earth keep silence before Him."

THE BAPTISMAL FONT is a symbol of birth into the Christian life. The font is usually near the entrance to teach us that by baptism we are admitted into the Church, made members of Christ, the Children of God and inheritors of the Kingdom of Heaven.

The font is ONE step up, symbolic of one Lord, one Faith, one Baptism. The font is usually octagonal in shape.



THE FONT

"Presented to us in 1846 by a member of Oxford Church."

EIGHT is the symbol of a new beginning. Circumcision was a new covenant made between God and Abraham and the whole Jewish race. The male child was circumcised on the eighth day. Eight is the Christian symbol of regeneration. Infant baptism for the Christian takes the place of circumcision.

THE DESCENDING DOVE, engraved on the font, is the symbol of the Holy Spirit who gives the gifts of this sacrament. It refers to our Lord's baptism when "the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon Him."

THE CROSS on the FRONT of the FONT, is a reminder of Christ's death on the Cross for our redemption. It is the custom of the Priest to make the sign of the Cross on the forehead of the person baptised, in order to indicate that he or she is admitted to the fellowship of Christ, our Saviour, and is become a member of His body.

THE CROSS being the instrument of death of our Blessed Lord, is the chief symbol of Christ and all things Christian, particularly symbolic of The Saviour's atonement for the sins of the world. The ground plan of most churches is in the form of a Cross. The body of the Church is the stem, the transepts form the horizontal part of the Cross or the two arms, and the chancel, the head of the Cross.

PEWS make us think of the words of Jesus. "Sit ye here, while I go and pray yonder." Matt. 26:36-b. And again: "Come unto me, all ye that labor and are heavy laden and I will give you rest." Matt. 11:28.

There are three distinct divisions of the interior of the Church building: the Nave, the Chancel and the Sanctuary.

THE NAVE is a symbol of the Church Militant. It symbolizes the Christian life in this world. It is the main body of the building where the people are assembled.

THE CHANCEL is a symbol of the Church Expectant, symbolizing the soul in Paradise.

THE SANCTUARY is a symbol of the Church Triumphant. It symbolizes the final admission of soul and body into the Presence of God.

THE ALTAR represents the Throne of God; it tells of the Divine Presence. Nothing should ever obstruct it. God is supreme. His House should always say so. The Way of Life leads to God. Members of the body of Christ are on their way to the Throne of God. The Christian must never lose sight of the promised land, the abode of God our Father.



THE NAVE

THE CENTRE AISLE is a symbol of the Way of Life. Jesus said, "I am the way, the truth and the life: no man cometh unto the Father but by me." The centre aisle extends from the door at the entrance to the Altar in the Sanctuary. The centre aisle, then, is a symbol of the Way of Life; the Way from birth to the throne of God, from the baptismal font to the Altar. The Christian is a traveler on the way to the throne of God. Indeed, every human being is a traveler, journeying some know not where. "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Pro. 14:12. The Christian has a definite goal; for here have we no continuing city, but seek one to come; the city of the living God. The centre aisle is always kept open so that nothing will interfere with the free access to God.

THE LITANY DESK stands at the head of the centre aisle just below the steps of the chancel. It is here special supplications are offered. The priest takes his place among the people as a symbol that all are alike dependent upon the great mercy of God. "Let the Priests, the Ministers of the Lord, weep between the porch and the Altar, and let them say, spare thy people, O Lord, and give not thine heritage to reproach." Joel 2:17. The litany desk is removable so that not even this shall seem to obstruct the Way that leads to God.

THE LECTURN, from which the Bible is read, stands to one side, to the right or south side. The figure of an eagle often supports the lectern to symbolize the flight of the Gospel message to all the world.

THE PULPIT, from which the Bible is expounded, stands to the left side or north side. Both are off to one side to show they are aids to the traveler but not the goal.

THE ROOD SCREEN is a screen across the arch of the chancel separating the nave from the chancel. It is called the rood screen because a rood or Cross with a figure representing Christ crucified, is attached to the top of the screen in the centre.

As the nave is a symbol of life in this world and the chancel a symbol of life in Paradise, so the rood screen symbolizes the atoning blood of Jesus Christ, our Lord and Saviour. This is a reminder that in order to reach Paradise, the traveler must pass under His atoning blood. When our Saviour gave His life on Calvary's cross for our redemption, the veil of the temple was rent in twain from the top to the bottom, thereby signifying that a new



THE ROOD SCREEN

and living Way was opened to all believers into the very presence of God.

There are three steps ascending from the nave to the chancel.

THREE is the symbol of the Holy Trinity.

THE CHOIR is located in the chancel. In fact the chancel is frequently referred to as the choir. It is here the great anthems are sung and God's name praised in psalms and hymns and spiritual songs.

We, the saints of God, when we get to heaven, will surely be expected to sing the hymns of praise, and adoration to Christ our King. The Scriptures tell us in advance that that is just what we will do.

We read in the 15th chapter of Revelation, verses 2, 3 and 4: "I saw as it were a sea of glass mingled with fire, and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying:

"Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou king of saints. Who shall not fear thee, O Lord, and glorify thy name? For thou only art ho'y: for all nations shall come and worship before thee; for thy judgements are made manifest."

The Chancel is seperated from the Sanctuary by the Altar rail.

THE ALTAR RAIL is a symbol of the bar of judgement where the travelers must stop, kneel and stretch their hands over the A'tar rail to receive the body and blood of Christ without which they cannot enter the Eternal Presence.

Jesus said, "Whoso eateth my flesh and drinketh my blood, hath eternal life and I will raise him up at the last day." S. John 6:54. At the Altar rail there is one kneeling step. We are reminded of our oneness with Christ. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." S. John 17:21.

There are three more steps ascending to the Altar. Three, again, the symbol of the Ho'y Trinity. These two sets of three and the kneeling step at the Altar rail make seven steps.



THE HIGH ALTAR

SEVEN is the symbol of perfection. Seven is the perfect number, also the sacred number. The Sabbath was the seventh day. Enoch was the seventh from Adam. The blood was sprinkled seven times before the Mercy Seat. In Revelation we read that Christ stood in the midst of the seven golden candlesticks. There was a message addressed to the seven churches of Asia. "There were seven lamps of fire burning before the throne, which are the seven Spirits of God." Rev. 4:5.

SEVEN LAMPS sometimes hang in the sanctuary as a symbol of the seven gifts of the Holy Ghost.

CANDLES are a symbol of Christ, the light of the world.

2 candles—Eucharistic: Divine and Human natures of our Lord.

6 candles—Office Lights: make the 7 golden candlesticks mentioned by St. John in the Revelation, with the one in the center (the Cross) representing the Son of Man.

7 branched candles—Seven gifts of the Holy Spirit or Seven Sacraments.

5 branched candles—Five wounds of Christ.

3 branched candles—Holy Trinity.

Paschal Candle—Symbolizes Christ's Spiritual Presence after His resurrection until His ascension.

THE REREDOS is a screen of wood or marble behind the Altar.

THE TABERNACLE is a receptacle in which the reserved Sacrament is placed. The tabernacle is a symbol of the Real Presence of our Lord in the Holy Eucharist.

THE CROSS stands in the centre of the Altar. It usually is an empty Cross without the figure of our Lord, because here we meet the living Glorified Christ.

THE ARCH is the symbol of aspiration both of hope and personal effort. The pointed or Gothic arch is indicative of the hands in the attitude of prayer, the fingers forming the point of the arch. Thus it becomes a symbol of the Christian at prayer to our Father in Heaven.

THE MOON is a symbol of the Church; that is, the body of believers who form the Body of Christ. As the moon is a reflection of the sun in the solar system, reflecting the sunlight to give light in dark places, so Christians, by their Godly lives, are but reflecting the light and power of the "Sun of Righteousness."



THE LADY CHAPEL

Returning Home from Church

As we leave the Church building we carry with us the consciousness that we have been with Jesus and learned of Him. We go out into the world with the knowledge that we are members of the Body of Christ. The Saviour's prayer is echoed as we recall: "As thou hast sent me into the world, even so have I also sent them into the world." S. John 17:18. And again, "That they also may be one in us: that the world may believe that thou hast sent me." S. John 17:21. That's it; that the world may believe on Jesus. Jesus said, "Ye shall be witnesses unto me." The Christian leaves the House of God for home with a glow in his heart, a buoyancy of spirit and a radiance on his countenance. Some of the glory of God's Presence lingers, "that the world may know."

Home is a symbol of our Eternal Home. "Man goeth to his long home," "In my father's house are many mansions," "We have a building of God, a house not made with hands, eternal in the Heavens," are all familiar quotations from the Scriptures. Since this is true, how careful we should be to make our home such a place as Jesus would like to visit. In the story of the Pharisee and the Publican, it is a great comfort to know that the Master said of the Publican. "I tell you, this man went down to his house justified, rather than the other." If we go home from Church "justified" by true penance and real humility, then our home will truly be a symbol of our Eternal Home.

THE HAND is the symbol of God our Father. It suggests power, protection, possession and guidance. Usually it is reaching down to show us that our Heavenly Father is always ready to give us a helping hand.

THE ALL SEEING EYE inside of a triangle is a symbol of the penetrating judgement and supernatural vision of God in the three persons of the Holy Trinity.



THE STAR is a symbol of Christ. It refers to the Star of Bethlehem, the bright star of the heavens which heralded the Messiah's coming to earth as the new born babe. It is also symbolic of our ascended Saviour, Who is described in Rev. 22:16 as "the bright and morning star."

THE I H S is perhaps the most common of all symbols in the Church today. This symbol was in use long before the English speech was known. These are the first three letters of the name "Jesus" in Greek. So this is a symbol of Jesus.



THE GOOD SHEPHERD

THE GOOD SHEPHERD is a symbol of our Lord taken from His own words, "I am the Good Shepherd," showing His love and sacrifice for His people.



AGNUS DEI (Lamb of God) is a symbol of our Lord in His sacrificial character in announcing Jesus as the Messiah. John the Baptist said, "Behold the Lamb of God which taketh away the sin of the world! A lamb was also commonly sacrificed in the service of

the Jewish tabernacle and temple. The picture shows the lamb carrying the Cross of Triumph. From the earliest Christian period this has been a symbol of Christ.

A Ω This monogram is the **ALPHA** and **OMEGA**, also a symbol of Christ. In the Book of Revelation St. John depicts Christ as calling Himself the Alpha and Omega. These are the beginning and last letters of the Greek alphabet. Thus from the earliest times the Church has made common use of two letters in her decorations. These letters will be found in various combinations and they are a symbol of Christ.

X P (The Chi Rho). These two letters of the Greek alphabet, the first corresponding to the English Ch, and the second letter to the English R, form, as will readily be seen, the first three letters of the word "Christ." And this is the significance as a symbol of this very common emblem, which in various ways and combinations is used in ecclesiastical art.

INRI. These four letters represent the inscription on the Cross of Calvary. They are the first letters of the Latin words, "Jesus of Nazareth, the King of the Jews."

The **LION** is also a symbol of our Lord, meaning, the "Lion of the Tribe of Judah." Developed as secret password in the days of persecution.

THE FISH. Jesus' first message to His twelve Apostles was, "Follow me, and I will make you fishers of men." Thus the net and the fish are oft-used emblems of the obligation resting on every disciple of trying to bring others unto Christ. Another reason, for the appropriateness of the fish as a Christian symbol is the fact that the letters of the Greek word for fish, "ichthus", are the initials for the phrase, "Jesus Christ, Son of God, Saviour." The first letter, "i" stood for Jesus; the second letter, "ch" (made as one character in Greek alphabet) formed the initial for Christ; the third letter, "th" (also made as one character in Greek alphabet), stood for the word "theou," meaning "of God"; the fourth letter, "u," was the initial for "uios," meaning Son; and "s" was the initial for the Greek word meaning Saviour.



THE VINE is a symbol of the Saviour, who said to the disciples, "I am the Vine; ye are the branches." In another sense also it is used as a Christian symbol. It refers to the source of the wine which in its

consecrated form becomes "the blood of our Lord Jesus Christ" as administered to the devout in the Altar Sacrament. The wheat, also, as symbolizing the bread of the Holy Communion, is often taken as an emblem of Christ, who is the "Bread of Life."

THE CROWN OF THORNS with three nails is the symbol of our Lord's passion on Calvary's Cross.

THREE NAILS are a symbol of the crucifixion of our Saviour, being emblematic of the four wounds made in His hands and feet for mankind as He hung upon the cross.

FIVE CROSSES are embroidered on the fair linen cloth which covers the Altar. One cross on each corner and one in the center symbolizes the five wounds of our Saviour on the Cross.



THE LILY. Other flowers which spring up from a decaying bulb might have been used in Christian symbolism as an emblem of the resurrection. But because of its special purity the lily seems especially to have been used in early ecclesiastical art to betoken how a purer and better life comes forth from the body laid away in the grave.



THE PHOENIX. The ancient legend tells us of the strange bird which arose from the ashes, amid which it had been burned, unto a new life. Thus in oriental nations where this legend was believed the Phoenix became an emblem of the resurrection; and from

this local use the symbol passed into more common use all through the early Christian Church.

THE EQUILATERAL TRIANGLE is a symbol of the Holy Trinity. It is one of the simplest ways of indicating the "Three in One."



THE SHAMROCK is a symbol of the Holy Trinity. St. Patrick used the shamrock to better illustrate the three persons of the Holy Trinity; the three leaves on the one stem.

THREE INTERLACED CIRCLES are sometimes used as a symbol of the Holy Trinity, also a modification of them know as the **TREFOIL** which resembles the shamrock without the stem.



THE CIRCLE is a geometrical figure that has neither beginning nor end; therefore it seemed to the primitive Christians a most fitting symbol of the Deity, and from early times it has been used by the Church as an emblem of God.

Heb. 6:18 and 19. This emblem was used by early Christians to denote the confidence and perfect assurance of the Christian "amid the many storms of life."



THE ANCHOR is a symbol of hope. "Lay hold upon the hope set before us; which hope we have as an anchor of the soul, both sure and steadfast and which entereth into that within the veil."



THE TORCH is an emblem of Christian faithfulness both of deed and example. It signifies that our light as disciples of Christ is to so shine before men that they may be led by our good works to be worthier characters, and so glorify our Father which is in heaven. The torch or lamp does not in Churchly art refer to Christ as the light of the

world. The Eucharistic Lights of the Altar have this significance.

THE CROWN is a symbol of the reward which the faithful Christian is to receive beyond the grave. Scripture tells of five different crowns. 1. **CROWN OF LIFE**: "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." James 1:12. "Be thou faithful unto death, and I will give thee a crown of life." Rev. 2:10. 2. **CROWN OF REJOICING**: This is a soul-winner's crown. I Thes. 2:19, 20. Phil. 4:1 and Dan. 12:3. 3. **CROWN OF RIGHTEOUSNESS**: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. II Tim. 4:8. 4. **CROWN INCORRUPTIBLE**: This is the victor's crown. I Cor. 9:25. 5. **CROWN OF GLORY**: "Feed the flock of God which is among you * * *. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." I Peter 5:2-4.



THE KEYS are a symbol of the ministerial authority of the Church. Its appropriateness comes from our Saviour's words to Peter (S. Matt. 16:19, 20), and later on to all the Apostles (S. John 20:21-23), that He would establish His Church and give unto them the keys of the kingdom of heaven.

THE TWELVE APOSTLES

ST. PETER

CROSS KEYS, SALTIRE. They recall Peter's confession and our Lord's statement regarding the Office of the Keys, which he committed to the church on earth. St. Matt. 16:13-19.

ST. JAMES

PILGRIM STAFF and PILGRIM WALLET. Three scallop shells. Escallop shells are the symbol of pilgrimage. Staff and purse recall his many pilgrimages into other lands to preach the gospel. He is said to have suffered death at the hands of Herod as recorded in Acts 12:2.

ST. JOHN

CHALICE and SERPENT. Early writers claim an attempt was made to slay this apostle by giving him a poisoned chalice from which the Lord spared him.

ST. ANDREW

CROSS SALTIRE. He is believed to have died while preaching the gospel in Greece on a cross of this sort. This tradition bears every mark of authenticity.

ST. PHILIP

PATRIARCHAL CROSS and SPEAR. This recalls his supposed martyrdom after valiant missionary activity in Phrygia and Galatia.

ST. THOMAS

SPEAR and CARPENTER'S SQUARE. This gloomy and once doubtful Apostle is believed to have preached the gospel in India. There he was stoned, shot down with arrows and left dying alone until a pagan priest ran him thru with a spear. He is said to have erected with his own hands a church building at Malipur in East India, hence the carpenters square. He is the patron saint of builders.

ST. BARTHOLOMEW

FLAYING KNIFE OR SIMITAR, BROACH of FIG TREE. While preaching in Albanople, Hippolytus states that he was seized by the governor, flayed, crucified and his dead body decapitated with a scimitar. The fig tree symbol is mentioned in St. John 1:48.

ST. MATTHEW

THREE PURSES. He is said to have been crucified in Ethiopia on a Tau cross and his head severed from his dead body with an ax. The three purses refer to his original calling.

ST. JAMES THE LESS

FULLERS CLUB, THREE STONES. This apostle labored diligently in and about Jerusalem. Hegesippus, a very ancient historian declares that he was taken to the top of the temple and pushed into mid-air. He was seriously injured but staggered to his knees, imploring the Lord to forgive his enemies. The enraged Jews stoned him as he lay dying.

ST. SIMON

SAW, FISH and BOAT-HOOK. Is generally believed to have suffered martyrdom by being sawed asunder. Was recognized as a great fisher of men thru the power of the gospel. Companion of St. Jude on many of his missionary tours.

ST. JUDE

KNOTTED CLUB, SQUARE and BOAT--HOOK. This apostle traveled far with St. Simon on missionary journeys. He was a tireless missionary having visited Arabia, Syria and Mesopotamia. The exact manner of his death is unknown. The square and boat-hook symbolize his many missionary boat journeys in craft of his building.

ST. MATTHIAS

BATTLE AX, LANCE and THREE STONES. He was chosen to take the place of Judas and is often substituted for the traitor who betrayed our Saviour. Is said to have been stoned and beheaded after missionary work in Judea.

Reading the Word of God

THE COMPASS is a symbol of The Holy Bible. The needle of the compass always points north, thus guiding the mariner and the traveler to home and safety. The Bible always points to God. It testifies of Christ. We read in Acts 18:28 that Paul showed "by the Scriptures that Jesus was Christ." As the compass guides the pilgrim "unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant." Heb. 12:22-24.

THE SWORD is a symbol of death by martyrdom; that is the death of our mortal body. "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both body and soul in hell." St. Matt. 10:28.

The SWORD is also a symbol of a Soldier of Jesus Christ.



THE SWORD is often spoken of as a symbol of the word of God.

"THE SWORD of the SPIRIT which is the word of God." Ephesians 6:17.

"For the word of God is quick and powerful and sharper than any twoedged sword piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Hebrews 4:12.

THE BOOK

There is a little Book in many a home
That would ease man's troubled mind,
It tells of the past and future, too,
And of God's love for all mankind.

Men want to know when wars will cease,
The Book tells as plain as can be
Not 'til He comes whose right it is,
To reign o'er land and sea.

Men want to know if there's life after death
And science no answer gives,
But the Book says in Heaven or Hell,
Each soul through eternity lives.

Then why not read this little Book
And ease your troubled mind,
Trust in the blood of the crucified One,
Peace, sweet peace you will find.

Jenkintown, Pa.

C.E.D.

Heaven and earth shall pass away: but my word shall not pass away. Mark 13:31.

ARMOUR is the symbol of a Soldier. A symbol of the Christian Soldier's life and with Christ. "Let us put on the armour of light." Also "Put ye on the Lord Jesus Christ" (Rom. 13:12 and 14) in such a way that Christ only may be seen.

"Put on the whole armour of God." Eph. 6:11. When we "put on the Lord Jesus Christ" we put on "the whole armour of God". "Of God"—furnished by God; not our own because it would not stand. Spiritual, therefore "Strong in the Lord and the power of His might." Eph. 6:10.



HELMET is a symbol of "the hope of salvation"; not an uncertain hope, but one that brings with it no shame of disappointment. The head of the soldier was among the principal parts to be defended, as on it the deadliest strokes might fall, and it is the head that commands the whole body. The head is the seat of the mind, which when it has laid hold of the sure Gospel "hope" of eternal life, will not receive false doctrine or give way to Satan's temptations of despair. "Take the Helmet of Salvation." Eph. 6:17.



THE SHIELD is a symbol of faith and trust in God. "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." Eph. 6:16. The shield is also a symbol of the Lord God. "The Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward." Gen. 15:1. "O God, our shield," "The Lord God is a sun and shield," "O Israel, trust thou in the Lord: He is their help and their shield," and "Every word of God is true: He is a shield unto them that put their trust in Him," are all familiar scripture quotations. We can now see that while the shield is a symbol of God, yet if it is to be of any use to the Christians, it must also be a symbol of faith and trust in God.



PALMS are a symbol of the Christian's victory over the world, the flesh and the devil, through the Blood of the Lamb. Palms have always been the sign of victory.

"I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Sa'vation to our God which sitteth upon the throne, and unto the Lamb." Rev. 7:9, 10.

The Four Gospels Written by the Four Evangelists

GOSPEL means "good tidings."

EVANGELIST means "one who tells the good tidings."



THE MAN is the symbol of ST. MAT. THEW because this Gospel begins with the human ancestry of our Lord, showing how the man, Jesus Christ descended from King David and from Abraham. As we read this Gospel, we learn that Jesus was truly man and that He took our human nature upon Himself.

THE LION is the symbol of ST. MARK because this Gospel begins with "The voice of one crying in the wilderness, 'Prepare ye the way of the Lord,' like a lion coming suddenly from the wilderness." The lion is the king of beasts and our Lord has been called, "The Lion of the Tribe of Judah."

THE OX is the symbol of ST. LUKE This Gospel begins with the narrative of the priest, Zacharias; and all through this Gospel Jesus is shown as a priest. So the ox, one of the animals offered in sacrifice by the priests of the Jews, is a symbol of St. Luke.

THE EAGLE is the symbol of ST. JOHN because the opening words of this Gospel carry us up to Heaven: "In the beginning was the Word, and the Word was with God, and the Word was God." As the eagle soars far into the heavens, so the inspiration of this Gospel soars up above this world to the loftiest heights.

Numbers Used as Symbols

The scriptures often give special significance to certain numbers.

ONE is a symbol of the One True God. It is the number of unity, one body, one spirit, one hope, one Lord, one faith, one baptism and one God.

TWO is a symbol of Union. The union of two natures in Jesus Christ our Lord; His human nature and his divine nature; both Son of man and Son of God. Two sacraments of the Gospel; the sacrament of Holy Baptism and the sacrament of Holy Communion. It is a symbol of the union of marriage. "They shall be one flesh." This is a type of the marriage of Christ with the Church. There were two Tables of Testimony. Two Witnesses were necessary in the Jewish Law for a fair trial. Two witnesses will testify during the Tribulation. Rev. 11:3.

THREE is a symbol of the Holy Trinity; God in Three Persons, Father, Son and Holy Ghost. Three is also associated with the death and resurrection of Christ. "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." St. Matt. 12:40. The sun is a Trinity, giving light, heat and chemical rays. There are three kingdoms in nature—animal, vegetable and mineral.

FOUR is a symbol of the world. There are four points on the compass, North East, South and West. There are four seasons, Spring, Summer, Autumn and Winter. There are four elements in the world—water, land, fire and air. When the Word of the Lord came to Ezekiel, he saw four living creatures in the likeness of a man, a lion, an ox and an eagle. There are four gospels written by four evangelists.

FIVE is a symbol of the five wounds that Christ bore on Calvary's cross, in His sacred hands, His feet and His side. There were five wise virgins and five foolish virgins. Jesus fed 5000 men with five loaves. David took five smooth stones from the brook in order to kill Goliath. Human beings have five senses, five fingers on each hand and five toes on each foot. In thinking of our bodies it is well to always have in mind that man was created in the image of God. We read in the second chapter of Genesis, seventh verse, "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

SIX is a symbol of Imperfection. This number needs one more to make the perfect number of seven. Six is also the symbol of a man. Rev. 13:18. Man was made on the sixth day. He was given the commandment, "Six days

shalt thou labour and do all thy work." Moses had to wait six days on Mount Sinai before God revealed Himself. "The sight of the glory of the Lord was like devouring fire on the top of the mount." Ex. 24:17.

SEVEN is a symbol of Perfection. It is the sum of the divine number, which is three, plus the world number, which is four. A symbol of the perfect love of God toward the world. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." St. John 3:16. It is the perfect number, the sacred number, the Holy number. "God blessed the seventh day, and sanctified it." Gen. 2:3. We are commanded to "Remember the sabbath day, to keep it holy." Ex. 20:8.

EIGHT is a symbol of a new beginning or a new order of things. The Jewish Sabbath was the seventh day of the week. Jesus arose on the first day of the new week, or the eighth day. The resurrection of our Lord introduced a New Order of Things. Noah's family consisted of eight persons and they formed a new beginning after the Flood. We have already said something about the symbolism of this number in connection with the baptismal font.

TEN is the symbol of Completeness. The ten commandments, written with the Finger of God, give man's whole duty towards God and his neighbor.

TWELVE is a symbol of Eternal Perfection. It is the universal number. The Twelve Tribes represent all Israel. Jesus chose twelve Apostles who were commanded and instructed by Christ to found the universal Church, known as the Holy Catholic Church. Jesus said of the twelve Apostles, "Ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." St. Matt. 19:28. At the age of twelve, Jesus visited the temple. Jesus said, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" St. Matt. 26:53. Scripture tells us that the Holy City, the New Jerusalem, has twelve gates and at the gates twelve angels, and that the wall of the city has twelve foundations and in them the names of the twelve Apostles of the Lamb. We are told that "on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." Rev. 22:2. Twelve months complete the solar year in which the earth revolves completely around the sun, thus forming a most important part of the universe.

FORTY is a symbol of Preparation. Moses was forty years in Egypt where he learned "all the wisdom of the Egptians, and was mighty in words and in deeds." Acts 7:22. Moses was forty years in Midian. The Children of Israel were forty years in the wilderness. Moses was on Mount Sinai with the Lord, "forty days and forty nights; he did neither eat bread, nor drink water." Ex. 34:28. The spies were forty days spying out the promised land. Nineveh was given forty days to repent. Elijah fasted forty days and forty night. Jesus was presented in the temple when forty days old. Jesus was tempted forty days in the wilderness. There are forty days of fasting and sacrifice in Lent; not including Sundays, which are always feast days. During Lent we commemorate the fasting of our Lord for the forty days in the wilderness. Jesus 'shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." Acts 1:3. This is known as "The Great Forty Days" and prepared the disciples of Jesus for the Ascension and for the period of waiting for the baptism of the Holy Ghost."

Symbolic Colors

Symbolic colors are used during the Church year. **White** symbolizes purity, happiness and rejoicing and is used at Christmas, Easter, Ascensiontide, the Transfiguration, All Saints' Day and on similar occasions. White is also used for baptisms, marriages and confirmations. **Green**, being the universal color (nature's color), is used during Epiphany because it teaches of the universal manifestation of Christ. It is also used during Trinity season when the whole general course of Christian doctrine is presented Sunday by Sunday. **Violet** or purple, symbolizing penitence, is used for the more somber periods of Advent and Lent, the Rogation Days and Ember Days. **Red** is for Whitsunday as a reminder of the tongues of fire on the first day of Pentecost. Red is also used on saints' days, which commemorate martyred saints. This color is symbolical of their life blood shed in martyrdom for their faith. Other saints' days do not commemorate martyrdoms and therefore use the white color, such as the Conversion of St. Paul, the Purification of the Blessed Virgin, and the Annunciation, the birth of St. John Baptist, and St. John the Evangelist's Day. **Black** symbolizes mourning and is used on Good Friday. It is also used for buria's.

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SUNDAY SERVICES

7:45 A. M.—Holy Communion
9:30 A. M.—Church School
11:00 A. M.—Morning Prayer and Sermon
1st Sunday in Month—Holy Communion
7:30 P. M.—Junior Young People's Fellowship
8:00 P. M.—Senior Young People's Fellowship

VISITORS are welcome. Make yourself known to the Rector. Have your letter transferred if you have come to us permanently. Use the Church offering envelopes to support the work of the Church.

PLEASE INFORM the Rector in case of trouble or sickness, and also before making arrangements for Baptisms, Marriages and Funerals.

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Where shall we begin?

It is Sunday Morning.

The Church Bell is ringing.

There is something charming and restful in the sound
of the Church Bell on Sunday morning.

It is the call to worship.

For the bells are the voice of the Church.

They have tones that touch and search

The hearts of young and old.

One sound to all, yet each

Lends a meaning to their speech

And the meaning is manifold.

As we approach the church building we see first the
tower or steeple.

THE TOWER is a symbol of God our refuge and
protection.

"O, Lord my strength and my fortress and my
refuge." — Jer. 16:19.

THE CLOCK reminds us that time marches on.
Time waits for no one. Work while it is yet day for
the night cometh when no man can work.

GOTHIC WINDOWS bring to our memory the many
hands clasped in prayer; those who have gone on before
and we, who still remain here below, as our supplications
are made known to our Heavenly Father.

THE CHURCH BUILDING is a symbol of the Gate
of Heaven. This is none other but the House of God
and this is the Gate of Heaven.

Before you can enter the Church you must pass
through the open door.

THE DOOR is a symbol of Jesus Christ our Saviour.
Jesus said, "I am the door; by me if any man enter in,
he shall be saved." It is the symbol of legitimate entrance
into Everlasting Life. What a beautiful thought to know
that the Church door, the symbol of Christ, stands open
wide to receive us.

We are free to go in to worship God and free to go
out into the world to witness for Christ our King. For
Christ is the door and he will open wide to receive us and
send us forth again in the power of His Spirit. Saying:
"As my Father sent Me into the world, even so send I
you." See St. John 17:18 and 20:21 and 22.

The VESTIBULE where we can step in from the storm or the cold unfavorable winds of the world to the sacred atmosphere of THE CHURCH BEAUTIFUL.

"The Lord is in His holy temple: let all the earth keep silence before Him. Hab. 2:20.

THE BAPTISMAL FONT is a symbol of birth into the Christian life. The font is usually near the entrance to teach us that by baptism we are admitted into the Church, made members of Christ, the Children of God and inheritors of the Kingdom of Heaven.

The font is ONE step up, symbolic of one Lord, one Faith, one Baptism. The font is octagonal in shape.

EIGHT is the symbol of a new beginning. Circumcision was a new covenant made between God and Abraham and the whole Jewish race. The male child was circumcised on the eighth day. Eight is the Christian symbol of regeneration.

THE DESCENDING DOVE, engraved on the font, is the symbol of the Holy Spirit, who gives the gifts of this sacrament. It refers to our Lord's baptism when "the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon Him."

THE CROSS on the FRONT of the FONT, is a reminder of Christ's death on the Cross for our redemption. It is the custom of the Priest to make the sign of the Cross on the forehead of the person baptised, in order to indicate that he or she is admitted to the fellowship of Christ, our Saviour, and is become a member of His body.

PEWS make us think of the words of Jesus. "Sit ye here while I go and pray yonder." Matt. 26:36-b. And again: "Come unto me, all ye that labor and are heavy laden and I will give you rest." Matt. 11:28.

There are three distinct divisions of the interior of the Church building: the Nave, the Chancel and the Sanctuary.

THE NAVE is a symbol of the Church Militant. It symbolizes the Christian life in this world. It is the main body of the building where the people are assembled.

THE CHANCEL is a symbol of the Church Expectant, symbolizing the soul in Paradise.

THE SANCTUARY is a symbol of the Church Triumphant. It symbolizes the final admission of soul and body into the Presence of God.

THE ALTAR represents the Throne of God; it tells of the Divine Presence. Nothing should ever obstruct it. God is supreme. His House should always say so. The Way of Life leads to God. Members of the body of Christ are on their Way to the Throne of God. The Christian must never lose sight of the promised land, the abode of God our Father.

THE CENTRE AISLE is a symbol of the Way of Life. Jesus said, "I am the way, the truth and the life; no man cometh unto the Father but by me." The centre aisle extends from the door at the entrance to the Altar in the Sanctuary. The centre aisle, then, is a symbol of the Way of Life; the Way from birth to the throne of God, from the baptismal font to the Altar. The Christian is a traveler on the way to the throne of God. Indeed, every human being is a traveler, journeying some know not where. "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Pro-14.12. The Christian has a definite goal; for here have we no continuing city, but seek one to come; the city of the living God. The centre aisle is always kept open so that nothing will interfere with the free access to God.

THE LITANY DESK stands at the head of the centre aisle just below the steps of the chancel. It is here special supplications are offered. The priest takes his place among the people as a symbol that all are alike dependent upon the great mercy of God. "Let the Priests, the Ministers of the Lord, weep between the porch and the Altar, and let them say, spare thy people, O Lord, and give not thine heritage to reproach." Joel 2:17. The litany desk is removable so that not even this shall seem to obstruct the Way that leads to God.

THE LECTERN, from which the Bible is read, stands to one side, to the right or south side. The figure of an eagle often supports the lectern to symbolize the flight of the Gospel message to all the world.

THE PULPIT, from which the Bible is expounded, stands to the left side or north side. Both are off to one side to show they are aids to the traveler but not the goal.

THE ROOD SCREEN is a screen across the arch of the chancel separating the nave from the chancel. It is called the rood screen because a rood or Cross with a figure representing Christ crucified, is attached to the top of the screen in the centre.



THE ARCH is the symbol of aspiration, both of hope and personal effort. The pointed or Gothic arch is indicative of the hands in the attitude of prayer with the fingers forming the point of the Arch. Thus it becomes a symbol of the Christian at prayer to our Father in Heaven.

THE CHURCH BEAUTIFUL has been briefly described; but who can describe the beauty of Jesus as He has comforted the members of His Church in their sorrows, cheered them in their fears, and given them joy in their victories.

"Thou art the Christ, the Son of the living God."

The Saviour said, "Upon this rock I will build my church; and the gates of hell shall not prevail against it." The church is not just a building.

The Church consists of those who are called out from the world and are baptized in the name of the Father and of the Son and of the Holy Ghost, wherein they are made members of Christ, the children of God and inheritors of the Kingdom of Heaven.

Our Lord founded His church and purchased it with His own blood. "Christ also loved the church, and gave himself for it." Eph. 5:25. "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with His own blood." Acts 20:28.

"In whom we have redemption through His blood, the forgiveness of sin, according to the riches of His grace:" Ephesians 1:7.

"Which is the earnest of our inheritance until the redemption of the purchased possession unto the praise of His glory." Eph. 1:14.

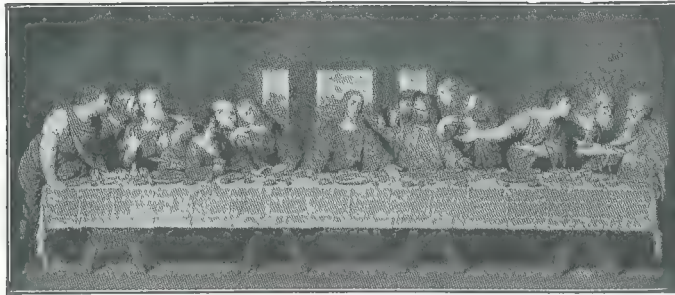
THE CHURCH BEAUTIFUL is the Church of Jesus Christ who also loved the church and gave Himself for it; That he might sanctify and cleanse it with the washing of water by the word, That He might present it to Himself a glorious church, not having spot, or wrinkle or any such thing; but that it should be holy and without blemish. Eph. 5:25-27.

"For we are members of His body, of His flesh, and of His bones." Eph. 5:30.

Let the Beauty of Jesus be seen in us.

At the last Supper Jesus said:

A new commandment I give unto you, That ye love one another: as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another. John 13:34, 35.



THE LAST SUPPER

And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. But behold, the hand of him that betrayeth me is with me on the table. And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed! Luke 22:19-22.

The Sacrament of the Lord's Supper was ordained for the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

It is therefore the most sacred and the most universal form of Christian devotion. It is here that we are shown the reality of the fact that we are indeed members of the body of Christ.

A BRIEF DEFINITION OF CHURCH WORDS AND TERMS

★

Compiled from various sources.

BUILDING, FURNITURE AND VESTMENTS

Aisle.

Originally the wing on either side of structure or Nave, usually divided by a row of columns. Now generally used to signify space left for traffic in and out of the Church building.

Alb.

A long linen vestment with tight sleeves worn by the celebrant at Holy Communion.

Altar.

The central table of wood or stone. Holds only Service Books and vessels for Holy Communion.

Altar Cloth.

Cere Cloth, Altar Cloth, Fair Linen, and Protector Cloth are placed on Altar. (See Appendix.)

Altar Cross.

The central emblem of Christianity. This, with Vases of Flowers are placed on the shelf back of the Altar (i. e. Re-table).

Altar Rail.

This divides the Choir from the Sanctuary.

Amice.

A large linen collar worn by the celebrant at Holy Communion.

Ambulatory.

The aisle leading behind or around the Altar.

Biretta.

A square black cap worn by clergymen.

Bishop's Chair.

On Gospel Side of Altar. Bishop's seat and reminder of the authority and place of Bishop in Christian Ministry.

Burse.

A pocket made of two squares of cardboard covered with silk for keeping the corporal, etc. (See Appendix.)

Cassock.

A long black garment worn by all engaged in divine service, occasionally red or blue or purple for Bishops and Cathedral clergy.

Cathedral.

The chief Church of a Diocese having the Cathedra or chair of the Bishop.

Censer, or Thurible.

A vessel for burning incense.

Chalice.

A cup representing the one in which Christ consecrated wine at the Last Supper. (See Appendix.)

Chancel.

The elevated eastern portion of Church occupied by Choir and Sanctuary, separated from Nave by railing or screen.

Chapel.

A place of worship attached to a college, hospital, etc.; also part of a Church having an extra Altar.

Chasuble.

A cloak-like Eucharistic vestment, oval in shape. May be white or color of season, often handsomely embroidered.

Chimere.

A long black or red vestment, worn by a Bishop over the rochet.

Choir.

The part of the Church having seats for singers and Clergy between the nave and sanctuary; also singers.

Communion silver.

The Chalice. The Cup.

The Paten. Plate holding bread.

The Flagon. Holding Wine.

The Spoon. Perforated spoon for recovering crumbs of bread.

The Alms Basin. Contains the offering.

Ciborium.

A covered vessel where extra wafers are kept; vessel used in addition to the Paten when there are many communions; also a vessel for the reserved sacrament.

Cope or Cape.

An outside vestment worn by the clergy in processions and solemn functions.

Corporal.

A square white linen on the Altar upon which the sacred vessels are placed. (See Appendix.)

Cotta.

A short white linen surplice.

The Credence.

A table of wood or stone on Epistle (South) side of Sanctuary. It holds the vessels and elements for Communion.

Cruets.

Vessels for wine and water at the Holy Communion.

Crypt.

A basement of a Church used for worship or interment.

Dossal.

Curtain behind Altar.

Elements.

Bread, wine and water for Holy Communion.

Eucharistic Vestments.

Adaptations of the garments worn by Christ himself. They are the amice, or collar; and alb, or tight sleeved long linen garment; a girdle, or cord around the waist; a maniple resembling a short stole or napkin which is worn on the left arm; a stole, being a long narrow strip of silk, embroidered, worn around the neck; and a chasuble or outer cloak-like vestment of silk or linen, without sleeves.

Flowers.

On the Altar as an offering to God, signifying Resurrection and joy.

Font.

The vessel holding the water used in the Baptismal Service.

Frontal.

Embroidered covering hanging in front of the Altar. Super-Frontal over Altar and partially covering Frontal.

Hood.

An ornamental silk or woollen hood worn on the backs of the clergy and teachers showing their college degrees.

Host.

The consecrated wafer in the Holy Communion.

Icon, or Ikon.

The picture of Christ painted or embroidered and used in the Eastern Church where the use of carved images or crucifixes is forbidden.

Incense.

This is made of sweet smelling barks, gums and spices: emblem of prayer, sacrifice and devotion.

Lavabo.

The ceremonial washing of the Priest's hands before the consecration. Also the bowl or basin used for this purpose.

Lectern.

Stand which supports the Bible from which lessons are read. This may be within or just outside the Chancel.

Lights.

On the Altar, they tell that Christ is the Light of the world in two natures as God and man, or human and divine. Six or seven lights signify the Light of the Holy Spirit's influence.

Linen.

The Fair Linen. A white cloth covering Altar at center where vessels are placed.

The Chalice Veil. Linen square to cover sacred vessels.

The Pall. Square of Linen or cambric which covers chalice during Celebration.

The Corporal. A square of linen placed on Altar.

The Purificator. Napkins of linen used at Celebration for cleansing vessels.

The Mundatory or Towel. Is used for cleansing after celebration. (See Appendix.)

Litany Desk.

A prayer desk placed in nave just below the choir steps, where the Litany is said or sung.

Mission.

A small church or group usually not self supporting. Also used to indicate the business of making Christians of all nations. Also denotes a special service of devotion, or revival.

Mitre.

A head dress of the Bishop.

Nave.

The central, main body of the Church outside the chancel.

Parish House.

A building used for the activities of the Parish not appropriate to the consecrated building, i. e., the Church.

Pastoral Staff.

Carried before a Bishop signifying authority, resembling a shepherd's crook. The crosier, in form of a cross, is badge of authority of the Archbishop. The staff of the Patriarch has two cross bars.

Paten.

A plate, of metal, for bread in the Holy Communion.

Pulpit.

A wood or stone stand where the sermon is preached. On opposite side from Lectern generally on Epistle side. The arrangement for convenience of the Spoken Word.

Purificator.

A small towel of linen used for wiping the sacred vessels after Holy Communion.

Pyx.

A small box or vessel of gold or silver in which the Blessed Sacrament is carried to the sick.

Reredos.

An ornamental structure behind the Altar.

Retable.

A ledge, gradine, shelf or shelves between the Altar and reredos for flowers and lights, etc.

Rochet.

Linen garment worn by the Bishop under the chimere.

Rood Screen.

A railing or grille between the nave and chancel, surmounted by a cross or crucifix.

The Sanctuary.

This contains Altar, Bishop's Chair, Credence, and Communion Rail.

Sanctus Bell.

Bell rung at the Sanctus and in the Prayer of Consecration.

Stole.

A long band of silk or stuff worn by a Priest around the neck and hanging down to the knees representing the yoke of Christ.

Surplice.

A white linen garment reaching to the knees with big sleeves; worn by the clergy conducting services.

Tippet.

A wide black scarf worn around the neck as a Stole, to distinguish from choir at the offices.

Tabernacle.

A receptacle over the Altar for the Blessed Sacrament.

Tabernacle Lamp.

A light, usually red, which burns to indicate the presence of the Blessed Sacrament in the Tabernacle.

Transcepts.

Are north and south openings making Churches cruciform or cross-like in form.

PRAYER BOOK AND TEACHINGS

Absolution.

Words by Christ's ministers declaring God's pardon.

Agnus Dei.

Means "The Lamb of God."

Amen.

Meaning "so be it", "so it is", is used for emphatic assent or ratification.

Apocrypha.

Historical books covering 400 years between Old and New Testaments.

Apostolic Succession.

The doctrine of continuous orders from time of the Apostles in unbroken succession to the present.

Baptism.

The initiatory Christian sacrament making us members of Christ's body or Church. Valid baptism is "with water in the Name of the Father, Son, and Holy Ghost."

Benedic Anima Mea.

A Cantic of Evening Prayer from Psalm 103.

Benediction.

A Blessing.

Benedicite.

From the Apocrypha, the Song of the Three Children in the Furnace, "O, all ye works of the Lord, bless ye the Lord," etc. Vs. 35-68.

Benedictus.

"Blessed be the Lord God," was the song of Zacharias at the birth of John the Baptist. St. Luke 1:67.

Benedictus Es Domine.

From the Apocrypha. "Song of Three Holy Children." Vs. 29-34.

Benedictus Qui Venit.

A hymn sung at Christ's entry into Jerusalem and now sung before the consecration in the Holy Communion. St. Matt. XXI:9.

Bonum Est Confiteri.

A Cantic of Evening Prayer from Psalm 92.

Cantate Domino.

A Cantic of Evening Prayer from Psalm 98.

Catechism.

An oral instruction given by question and answer.

Celebrant.

A Bishop or Priest celebrating Holy Communion.

Chrism.

Oil, consecrated by a Bishop, for coronations, ordinations, and anointing the sick.

Churching of Women.

An office of thanksgiving after childbirth. (Prayer Book P. 305).

Collect.

A short comprehensive prayer; found in all known Liturgies.

Confirmation.

The "Laying on of Hands" by a Bishop, whereby the strengthening gift of the Holy Spirit is given the person confirmed. Required before one be admitted to the Holy Communion. (Prayer Book P. 299).

Deus Misereatur.

A Cantic of Evening Prayer from Psalm. 67.

Ember Days.

Wednesday, Friday and Saturday after the First Sunday in Lent, Whitsunday, September 14th, and December 13th (the four seasons). Set apart as days of prayer and fasting for those to be ordained to the ministry.

Epistle.

A selection appointed to be read or sung in the Communion Service between the Collect and Gospel.

Eucharist.

The Greek word for "Thanksgiving", a name very early used for Holy Communion which is the great service of thanksgiving for redemption. This word is used in I Cor. XIV 16.

Exhortation.

A short, clear, forceful address to the congregation, usually beginning "Dearly Beloved," occurring in most Prayer Book services.

Genuflection.

Bending one knee in honor of Christ's presence or in reverence to Him.

Gloria in Excelsis.

A hymn, "Glory be to God on high," etc., from the angels song, used in Holy Communion and in Evening Prayer.

Gloria Patri.

The Latin for "Glory be to the Father" etc., beginning the ancient doxology that tradition says St. Polycarp cried out in his final struggle at his martyrdom.

Gloria Tibi.

"Glory be to God." An expression of gratitude to God for the glad tidings of the Gospel.

Gospel.

The good news of Christ's life and work, signifying God's revelation of mercy to sinful man;; also titles of four lives of Christ written by the Evangelists.

Holy Communion.

Sometimes called Holy Eucharist, Holy Mysteries, Sacrifice of the Altar, Blessed Sacrament, Mass, the Lord's Supper. It is the sacrament of life and love ordained by Christ. Matt. XXVI 26; also St. John VI, 50-58.

Intinction.

The custom of dipping the consecrated bread in the wine and giving it to the communicant. Not sanctioned by the Prayer Book.

Jubilate Deo.

Psalms 100, "O be joyful", etc., used as Canticle in Morning Prayer.

Kyrie Eleison.

"Lord have mercy upon us". From Greek Liturgies, a response following commandments.

Lectionary.

A list of scripture lessons to be read throughout the year.

Litany.

A form of supplication. Short responsive petitions.

Liturgical Colors.

White. Signifying purity, joy, is used for Great Feasts, Saint Days (not martyrs).

Red. Signifying blood and fire, used on Feasts of Martyrs and Whitsuntide.

Violet. Signifying penitence, used in Advent, Septuagesima through Lent, and at Funerals.

Black. Signifying mourning, is used on Good Friday.

Green. Signifying Life and Nature, is used at all other times.

Magnificat.

The song of the Virgin Mary when informed by the angel that she was to be the mother of our Lord. "My soul doth magnify the Lord." St. Luke 1:46, used as Canticle in Evening Prayer.

Mass.

A Latin name for Holy Communion.

Matins.

The service of Morning Prayer.

Matrimony.

The blessing and sanctifying by the Church of the covenant and estate of marriage.

Nunc Dimittis.

Simeon's Song, "Now lettest thou thy servant depart," etc. Used as Canticle at Evening Prayer. St. Luke II:29.

Octave.

A period of eight days in which the great Festivals are continued.

Offices of Instruction.

Provided as a substitute, or easier form, of the Catechism in the last Prayer Book revision. (Prayer Book P. 283.)

Ordinal.

Contains the services for Ordination of the Ministry. (Prayer Book P. 529.)

Requiem.

A celebration of Holy Communion at a funeral or in behalf of the dead.

Ritual.

A ceremonial expression of one's belief.

Rogation Days.

The Monday, Tuesday, and Wednesday before Ascension Day, when prayers are offered for the fruits of the ground.

Rubrics.

Small printed directions in the Prayer Book telling how the services are to be conducted; so called because originally they were printed in red; now in italics.

Sanctus.

"Holy, Holy, Holy." (Prayer Book P. 77.)

Seasons.

ADVENT. Beginning the Sunday nearest St. Andrew's Day (November 30th) includes four Sundays to Christmas Eve. Its lessons are preparation for second coming of Christ.

CHRISTMAS. The birth of Christ. Lasts twelve days to the Eve of Epiphany.

EPIPHANY. January 6th, the Feast of Epiphany. Season extends to Septuagesima.

SEPTUAGESIMA, SEXAGESIMA, QUINQUAGESIMA. The three Sundays before Lent.

LENT. A season of Penitence lasting forty days, from Ash Wednesday to Easter Even. The period embraces six Sundays not included in forty days. The fifth is Passion Sunday, and sixth is Palm Sunday.

EASTER DAY. Commemorating Jesus resurrection. The Easter Season continues forty days, sometimes called "Great Forty Days", in contrast to Lenten Period. It was for a similar period Jesus accompanied with his Disciples.

ASCENSION. The Feast of Ascension, commemorating the ascension of Jesus into Heaven, occurs forty days after Easter, Season lasts ten days.

WHITSUNDAY. Occurs ten days after Ascension and commemorates the coming of the Holy Spirit to the Disciples.

TRINITY SUNDAY. One week after Whitsunday begins the Trinity season which lasts until advent, (22 or 27 weeks according to the date of Easter).

Note: For dates of movable Feasts, etc., see tables in front of Prayer Book.

Sponsors.

Godfathers and Godmothers making response for child at Baptism.

Te Deum.

The name of a hymn "We praise Thee, O God," in Morning Prayer. Tradition says St. Ambrose composed it at Augustine's baptism.

Troth.

An old word meaning truth, which occurs in the Marriage Service

Unction.

Anointing of the sick, whereby with faith and prayer, they may be raised up. St. James V:14.

Venite.

A Canticle of Morning Prayer taken from Psalm 95

Versicles, and Responses.

Short prayers with answers. "O Lord open Thou our Lips", etc.

Vespers.

Evensong or Evening Prayer.

Viaticum.

The Holy Communion administered to a person believed to be at the point of death.

Vigil.

A fast day preceding certain festivals.

ORGANIZATION

Anglican Communion.

The Church in Ireland, Church of Scotland, and all the English speaking world. It designates those churches which are in accord with the Church of England in Faith and Doctrine, including the Episcopal Church in the United States.

Archdeacon.

A Priest who presides over an Archdeaconry or Convocation. A Missionary in a designated territory.

Bishop.

An officer of the Church, in the highest order of the ministry, in succession of the Apostles, with the authority and power to ordain, confirm and consecrate. The word comes from the Greek, means supervisor or overseer (Prayer Book P. 294).

Bishop Coadjutor.

A second Bishop in the Diocese, an assistant to the Bishop with the right of succession at death or resignation of the Diocesan.

Bishop Suffragan.

An assistant to the Bishop, but without right of succession.

Canon.

A written law of the Church. The Diocesan laws are also called canons. They must not conflict with those of the General Church. Also used to designate those scriptures which Church declared inspired ((Canonical Scriptures). Also prayer of consecration in service of the Holy Communion (Canon of Mass).

Chancellor.

A member of the legal profession who acts as adviser to the Bishop and Standing Committee of Diocese. An officer of the Diocese.

The Church of England.

Established in the first century and continuing as the Church of the English nation.

Clergyman.

One who is in Holy Orders; i. e. Bishop, Priest, or Deacon, and has no reference to office or duty.

Curate.

A clergyman who has a cure. Used in this country to indicate an assistant minister. May be either a Priest or Deacon.

Deacon.

The third order of the ministry. See Acts 6:1-7, also Prayer Book P. 294.

Deaconess, or Sister.

A woman set apart for special work in the Church as teaching or caring for sick, etc.

Dean.

The clergyman in a Cathedral Parish, sometimes in charge as Rector and sometimes the assistant to the Bishop who retains the office of Rector. Title is also used for the clergyman who heads a Theological Seminary or presides over a convocation.

Deposition.

The act of removing a man from the office of the Ministry, either Bishop, Priest, or Deacon.

Diocesan Convention.

A gathering of the Clergy and Laity in a Diocese for purposes of legislation and planning. Usually constituted by election of delegates from the Parishes and Missions within the territory.

Dimissory Letters.

The transfer of a clergyman from one Diocese or jurisdiction to another; the form is prescribed in the Canons.

General Convention.

Meets every three years consisting of two houses, the House of Bishops and the House of Deputies. The House of Bishops is composed of all Bishops in the American Episcopate (Suffragan and retired Bishops have no vote). The House of Deputies consists of four lay men and four clerical representatives of each Diocese, and one of each from a Missionary District. Legislation concerning the business of the Church must be concurred in by both houses.

Laity.

Meaning people, as distinguished from the Clergy.

Lay Reader.

A lay man licensed by the Bishop to read certain parts of the service in public worship.

Letter of Transfer.

Canon 42 provides that a communicant removing from one Parish to another shall procure a certificate of communicant status, and the Rector of Parish to which he or she removes shall not be required to receive said person as a communicant until such letter is produced.

Minister.

A general term for anyone from Bishop to Lay Reader who conducts services.

Missionary Bishop.

Elected by General Convention to administer the affairs of a Missionary District.

Parson.

Old English usage. The Parson is so called because "by his person the church is represented."

Parish.

Local organization, generally organized in conformity with the Canons of Diocese in which it is, and those of the General Church, and incorporated under the laws of the State. It may have one or more buildings, churches or chapels.

Parishioner.

One who belongs to a Parish.

Pastor.

A title, meaning shepherd, and having reference to the clergyman's duty in the cure of souls.

Postulant.

A person desiring to become a Candidate for Holy Orders, is first entered as a Postulant, later if recommended by the Standing Committee of Diocese to the Bishop, may be admitted as such.

Presiding Bishop.

Elected by General Convention from the members of the House of Bishops. Serves until January 1st, following the General Convention after he has attained 68 years of age. Presides at all meetings of House of Bishops and of the National Council, etc.

Priest, or Presbyter.

The second order of the Ministry. See Prayer Book, P. 294.

Rector.

Official title of the Clergyman who has charge of a Parish. It means "one who rules". The Canons of the Church make the Rector head of a Parish, and ex-officio head of all its organization.

Right Reverend.

An adjectival form may be applied before the title of a Bishop (never without title or Christian name—see Reverend).

Reverend.

An adjective may be applied before title as the Rev. Dean Doe, Rev. Mr. Doe, or Rev. Dr. Doe; or Rev. John Doe; never the Reverend Doe.

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Server, or Acolyte.

One who assists at the Altar.

Standing Committee.

In each Diocese as provided by General Canons of the Church, to be a Council of Advice to the Bishop or if no Bishop, to be Ecclesiastical Authority of Diocese.

Thurifer.

A person who swings the Censer.

Very Reverend.

An adjectival form, may be applied before the title or full name of Dean. (See Reverend.)

Vestry.

The executive group elected by the Parish Meeting, with the Rector and Wardens they form the Parish Corporation. Also room where clergy robe.

Vicar.

An Assistant Minister who stands in place of the Rector, as a Clergyman in charge of a Mission or Chapel.

Wardens.

The "Senior" is usually appointed by the Rector and "Junior" elected by the Vestry, both from the Vestry elected by the Parish. They are custodians of the Parish property.

★ ★

APPENDIX

ALTAR EQUIPMENT

and

Directions for Making Simple Altar Linens

ALTAR LINEN

The number of pieces of each kind required must be determined by the frequency of the Celebrations of the Holy Communion.

The following is sufficient for a parish having only a weekly Celebration:

1 Chalice and Paten (Silver)	2 corporals
2 glass cruets	3 purificators
1 wafer box	2 protectors
1 lavabo bowl	2 underlinens
2 Fair Linen cloths	3 lavabo towels
1 pall	2 credence covers
4 Chalice veils and burses (of silk the colors of the Church's seasons)	

The Fair Linen Cloth

should be the exact width of the Altar, but hanging at least 13 inches over each end, finished with $\frac{1}{2}$ -inch hem on each side and a 2-inch hem at each end, and 5 crosses embroidered in white, one in the exact centre and the others at each corner of the cloth as it lies on the Altar. The ends may be embroidered or trimmed with lace if desired.

The Corporal

is a square of fine, close linen, from 18 to 22 inches square, with a $\frac{1}{2}$ -inch hem and a cross embroidered in white above the hem in the centre front. It is used to cover the Chalice.

The Purificator

is a 12-inch square of linen or bird's-eye, with the narrowest possible hem, and a small cross, outlined in white or red, in the exact centre of the square.

The Pall

is a square of cardboard, or aluminum, 7x7 inches covered with fine linen, with a cross embroidered in white in the centre. It may be edged with lace from $\frac{3}{4}$ -inch to 3 or 4 inches wide.

The Protector

is a cover of heavy linen, natural color, or soft green or blue, made like underlinen, except that it should be marked with 5 crosses like the Fair Linen, outlined in some contrasting color. It is used to protect the Fair Linen from dust or falling flowers.

The Cere Cloth

is a piece of linen made to fit the top of the Altar, and then waxed. It is used under the other linens to protect them from the dampness of a stone Altar.

The Underlinen

is a cover of heavy linen, with a 2-inch hem, exactly fitting the top of the Altar, unmarked. It lies on the Altar under the Fair Linen.

The Credence Cover

is a piece of linen to fit the top of the Credence. It may hang over the ends. If the Credence cover is left on between services, it should also have a protector.

The Lavabo Towel

is a towel of linen 18-6 inches, with a narrow hem and one cross on the end. The priest uses it to cleanse his hands. It is also used at Baptisms.

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PRACTICAL SUGGESTIONS

Linen, not damask, should be used. It is advisable to shrink all linen before cutting it to exact sizes.

Lace, if used, must be real. It may be used to trim the ends of the Fair Linen and the credence cover, and to edge the pall. A wide lace sewed, slightly full, on the front edge of the underlinen sometimes takes the place of a super-frontal of colored silk. But it is not considered correct to put lace on any other pieces of Altar linen.

D. M. C. cotton is recommended for embroidery.

Plain hemming is more correct than hemstitching, and more practical.

All linens used in the Sanctuary should be washed and ironed with the utmost care and reverence and never used unless perfectly clean and fresh. Starch should not be used.

Corporal, purificators, and the under side of the pall, which comes in direct contact with the rim of the Chalice, should be rinsed in clear water by the priest before being laundered, and this water poured on the ground, if there is no drain (called a piscina) that leads directly into the ground, set apart for this purpose. Water used for cleansing the Sacred Vessels should be disposed of in the same way. Water used for other purposes and from flower vases may be poured down an ordinary sink.

The Fair Linnen should be rolled on a stiff roller to prevent creasing. It is well to do the same with the credence covers.

The Corporal should be folded wrong side out, three folds lengthwise, front edge with cross folded in first, and three folds crosswise from right to left, so it can be easily inserted in the burse and opened conveniently when laid on the Altar. A corporal that has been used should be kept in the burse, and not placed in a drawer until it has been laundered.

The Purificator should be folded like the corporal, but right side out.

Where it is possible, the Altar should be kept "vested" at all times, especially in churches that are always open for private prayer. This means the Fair Linen, with its underlinen and protector, should always be on the Altar. The Fair Linen should never be left uncovered except during a Celebration of the Holy Communion.

The Missal stand, or Altar book rest, should be kept on the credence between Celebrations of the Holy Communion.

Empty vases should not be left on the Altar. Vases have no significance in themselves, so when not in use should be kept in the sacristy.

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Loyal Soldiers

The soldier has taken certain obligations. He is clothed with a uniform to distinguish him from those who are not in the army. The soldier is known wherever he goes by his uniform.

The Christian soldier should be known wherever he goes by his words and his deeds. He should be clothed with the righteousness of Christ to distinguish him from those who make no such profession.

We, as Christians, are to endure hardness as good soldiers of Jesus Christ.

It is not enough for a few Christian soldiers to be loyal and at their posts. If the Kingdom of God is to come the whole army of Christ must be on the firing line in full uniform that the world might see their readiness to give instant obedience to the Captain and King, Christ our Lord.

It is not enough for the Christian soldier to obey orders; even the mob will obey orders of the mob leader.

There are two things that distinguish the mob from the army. The soldier in the army wears a uniform and everyone knows where he belongs and where he stands. The members of the mob do not wear a uniform and can drop out at any moment.

Soldiers, when the command is given, must all obey the command at the same instant, so that they might march forward as one solid body, while the mob, when it obeys orders, rushes forward as each man sees fit.

The soldier must also have weapons of offense and defense. The Christian's shield of defense is Faith. "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." Eph. 6:16. The Christian soldiers' sword is "the sword of the spirit, which is the word of God."

When Christ met man's arch enemy, the devil, in the forty days of temptation, in every attack he used the sword of the Spirit which is the Word of God and he came out victorious. If Christ our Lord deemed this necessary, how much more necessary is it for the Christian to have the laws of God written in his heart and engraved on his memory, ready for use at any time against the enemy.

The soldier must submit to the discipline of the army. The soldier of Jesus Christ must submit to God. To use the words of Scripture as found in James 4:7, "Submit yourselves therefore to God. Resist the devil, and he will flee from you."

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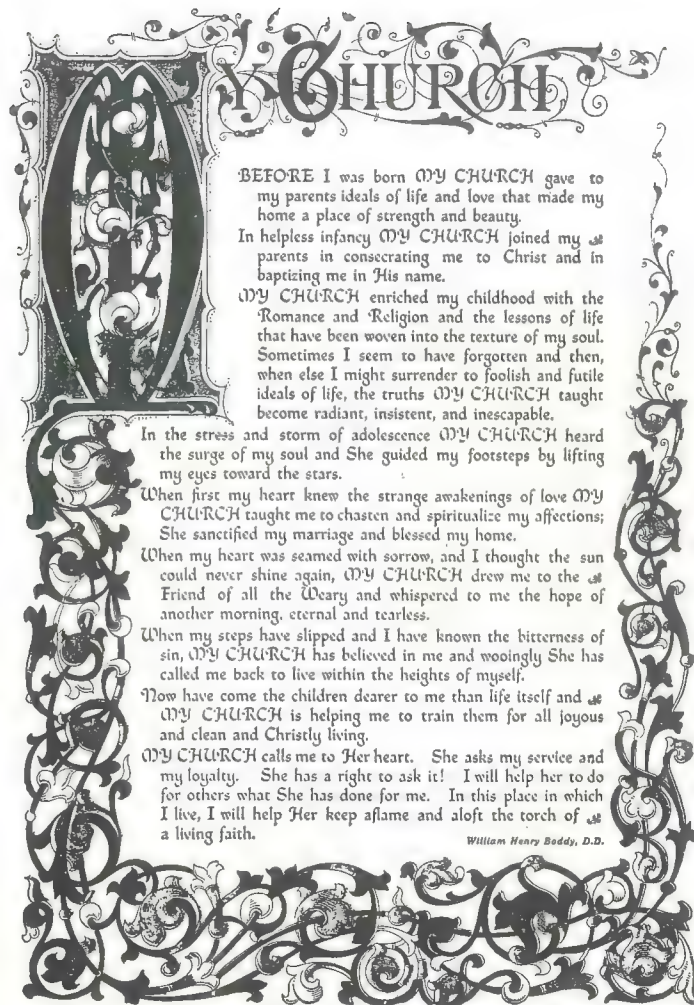
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MY CHURCH enriched my childhood with the Romance and Religion and the lessons of life that have been woven into the texture of my soul. Sometimes I seem to have forgotten and then, when else I might surrender to foolish and futile ideals of life, the truths MY CHURCH taught become radiant, insistent, and inescapable.

In the stress and storm of adolescence MY CHURCH heard the surge of my soul and She guided my footsteps by lifting my eyes toward the stars.

When first my heart knew the strange awakenings of love MY CHURCH taught me to chasten and spiritualize my affections; She sanctified my marriage and blessed my home.

When my heart was seamed with sorrow, and I thought the sun could never shine again, MY CHURCH drew me to the Friend of all the Weary and whispered to me the hope of another morning, eternal and tearless.

When my steps have slipped and I have known the bitterness of sin, MY CHURCH has believed in me and wooingly She has called me back to live within the heights of myself.

Now have come the children dearer to me than life itself and MY CHURCH is helping me to train them for all joyous and clean and Christly living.

MY CHURCH calls me to Her heart. She asks my service and my loyalty. She has a right to ask it! I will help her to do for others what She has done for me. In this place in which I live, I will help Her keep aflame and aloft the torch of a living faith.

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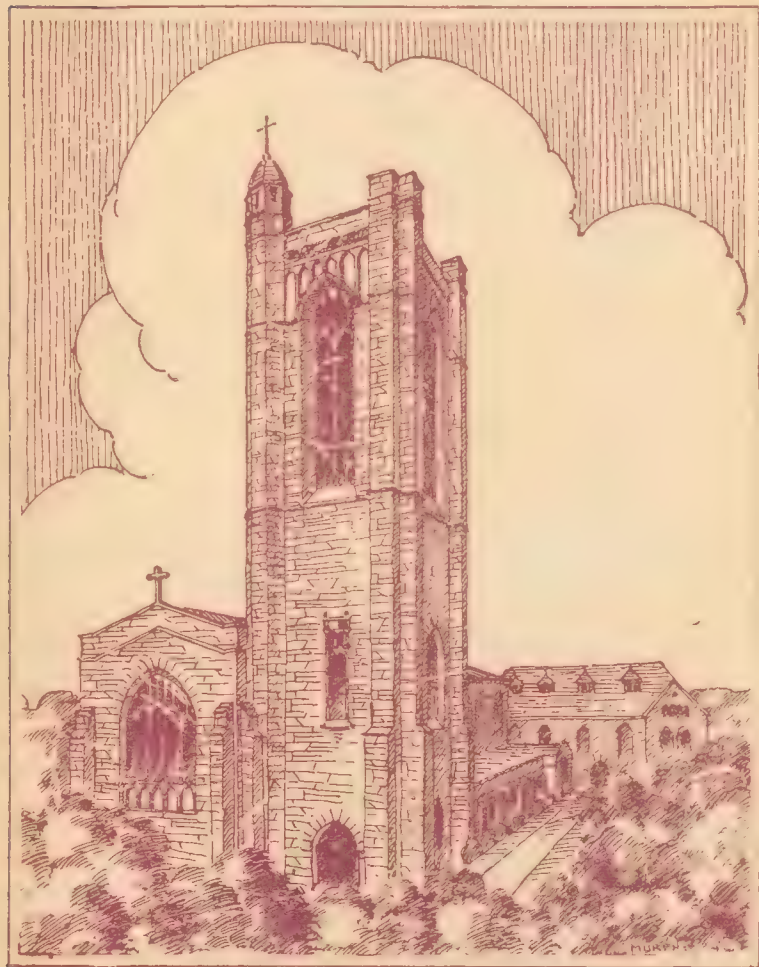
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Preface

There is no organization which has a greater influence upon the life and character of the human race than the Church. It gives those who seek their greatest joys and by its teachings gives hope of everlasting peace in a boundless eternity beyond. It is small wonder, therefore, that a church shall continue until it reaches its centennial—for so it is with St. Mark's Church. Started in a small way, it grew through its ability to meet the necessity of its people, to serve them in a Christian and godly manner and to hold out to them and to the community the hope that enabled them to look beyond the veil and peer into eternity, without fear and trembling, but with faith in a just God and a merciful Saviour.

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Rectory Phone: CU 8-0962

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The Rev. Robert N. Back, Assistant

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9:30 A.M.—Church School
11:00 A.M.—Morning Prayer and Sermon
1st Sunday in Month—Holy Communion
7:30 P.M.—Junior Young People's Fellowship
8:00 P.M.—Senior Young People's Fellowship

VISITORS are welcome. Make yourself known to the Rector. Have your letter transferred if you have come to us permanently. Use the Church offering envelopes to support the work of the Church.

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BUDGET FOR 1950

FOR CHURCH SUPPORT	1950	1949	I—Increase D—Decrease
THE MINISTRY OF THE CHURCH			
Rector	\$ 4,800.00	\$ 4,800.00	
Assistant	2,800.00	950.00	I \$1,850.00
	<u>\$ 7,600.00</u>	<u>\$ 5,750.00</u>	<u>I \$1,850.00</u>
MUSIC			
Choirmaster and Organist	\$ 1,500.00	\$ 1,500.00	
Music Supplies	400.00	400.00	
	<u>\$ 1,900.00</u>	<u>\$ 1,900.00</u>	
ADMINISTRATION	<u>\$ 7,745.97</u>	<u>\$ 6,157.51</u>	<u>I \$1,588.46</u>
MAINTENANCE			
Insurance	\$ 1,250.00	575.00	I \$ 675.00
Taxes and Water Rent (Rector's and Sexton's House)	500.00	450.00	I 50.00
Supplies	500.00	800.00	D 300.00
FUEL			
Church	1,700.00	2,000.00	D 300.00
Rector's	300.00	225.00	I 75.00
Sexton's House	125.00	125.00	
LIGHT AND POWER			
Light	500.00	450.00	I 50.00
Power	150.00	150.00	
REPAIRS			
Church	1,000.00	3,000.00	D 2,000.00
Parish House	400.00	500.00	D 100.00
Sexton's House	100.00	250.00	D 150.00
Rector's	250.00	500.00	D 250.00
RENT—Assistant's House	780.00		I 780.00
Reserve for Replacements	700.00	500.00	I 200.00
	<u>\$ 8,255.00</u>	<u>\$ 9,525.00</u>	<u>D \$1,270.00</u>
TOTAL BUDGET	<u>\$25,500.97</u>	<u>\$23,332.51</u>	<u>I \$2,168.46</u>
MISSIONARY BUDGET			
DIOCESAN QUOTA—1950	\$ 4,500.00	\$ 3,750.00	I \$ 750.00
(Accepted: Provided the amount is contributed by the Parish)			
TOTAL AMOUNT NEEDED	<u>\$30,000.97</u>	<u>\$27,082.51</u>	<u>I \$2,918.46</u>

HISTORY OF ST. MARK'S CHURCH

As far back as 1709, attempts were made to organize an Episcopal Church in Frankford, but for various reasons, the missionaries of that day were unsuccessful in their efforts, and it was not until 1832 that the effort was successful and has continued until the present day. The village of Frankford had increased in numbers, and many English people had been called here for employment in the factories of that day. Besides these people, some of the communicants of the Oxford Church (Trinity, Oxford) now resided in Frankford, and found it inconvenient to attend service at their own church.

In 1832 a severe epidemic raging in Philadelphia sent many families to reside in the country and in Frankford. Among these was a Mrs. Mary Glen, a communicant of St. Peter's, Philadelphia, who determined to establish a Sunday School in the town. They hired Morrow's School House on Paul Street in the early Fall of 1832, and calling in the children they could reach, with some of the mothers, they held their first little service.

This little group soon required the regular services of a preacher, and assistance was given by the Rector of Trinity Oxford. The first baptism was in 1834.

In 1835 growth was so pronounced that the Academy on Paul Street was obtained for a regular Sunday afternoon service, and Sunday School. Finally the Bishop of the Diocese of Pennsylvania, the Rt. Rev. Henry U. Onderdonk, gave the work his Episcopal blessing.

\$800 was gradually gathered and in 1837 a piece of land on the King's Highway (Frankford Ave.) was purchased, and is the present site of our church. In 1835 a smaller piece of land had been purchased

on what is now Griscom Street, and a chapel, known as the "Tabernacle" was erected. It was the first home of her own which our church possessed. In 1841 the Sunday School superintendent reported membership of 60 children and 8 teachers in the Sunday School.

On July 10, 1845, a meeting was held in the home of Mr. William Overington and plans made for the establishment of St. Mark's Church. Here the first Vestry was formed, and plans laid for the erection of a church building. The contract price of this new church was \$4,450, and on October 22, 1846, the church was completed sufficiently to be opened for Divine service and consecrated by Bishop Potter. On October 2, 1846, the first rector was called, the Rev. Henry S. Spackman, who served the parish until 1853.

In April 1850, a baptismal font was presented to the Church, and is still in use today.

The second rector of the church, the Rev. Daniel S. Miller, D.D., accepted a call on April 10, 1853, and served the church until May 1, 1881.

In 1868 the renting of pews for income was discontinued, and thereafter St. Mark's became a free church supported by the free-will offerings of its parishioners.

In 1870 two missions sponsored by St. Mark's had their beginning—St. Stephen's, Bridesburg, and St. Paul's, Aramingo.

The cost of the church buildings, and additions of property, improvements, etc., now exceeded \$51,000, reflecting tremendous growth of the still young parish. In 1853 its number was 269; in 1863 it was 870, and in 1882 it was 1,536. The number of persons registered ultimately exceeded 2,000, and in the history of Dr. Miller's rectorate, nearly a thousand such persons became communicants.

Up to this point church services had been in the afternoon, but on Advent Sunday of 1860, the 9 o'clock service was begun.

On October 22, 1882, the Jubilee of the Church was held, and a report showed the communicant strength to be 1,107.

The Rev. Daniel S. Miller, former rector of the church, died in January 1888, and willed the church \$500 "for the erection of a brass eagle to serve as a lectern." This lectern was placed in the church in 1888 and is still in use.

The Rev. John B. Harding came to St. Mark's as rector on February 12, 1893.

A parochial mission had been progressing for some time in Wissinoming, under the leadership of Mr. William L. Markley, and on St. Bartholomew's Day, 1895, ground was broken for the Chapel which opened December 23, 1895.

The present Parish House building was authorized on November 4, 1895, and opened for use on March 18, 1897. The cost of the building was \$32,500.

In 1905 plans were made for the erection of a new church, and actual building plans were finally approved on February 4, 1907. In December, 1905, a fund of \$30,236 was reported. In 1907, at the time of approval of the building plans, the building fund amounted to \$51,000, with further pledges for an additional \$10,000. Ground was broken for the new church on Easter Monday evening, April 1, 1907, and the last service in the old church was on April 14th of that year. On November 1, 1908, the new church was dedicated. By St. Mark's Day, April 25, 1915, sufficient money had been secured to pay off all obligations against the church. The total cost of the church was \$167,328.54.

Early in December, 1920, Mr. Harding suffered an illness which ultimately caused his death on June 26, 1921. Mr. Harding served St. Mark's Church as rector for over 28 years.

The Rev. Leslie F. Potter was instituted rector on November 13, 1921, and served until his death on July 15, 1932.

During this time St. Bartholomew's Chapel had grown steadily, and on May 4, 1922, the ground and the buildings were conveyed, making it an independent church.

In the latter part of 1925, a great honor came to St. Mark's. The Rev. Frank W. Creighton, a St. Mark's boy, was elevated to become Bishop of Mexico.

As of October, 1932, in the 100 years of the church, over 7,500 persons were baptized, over 4,600 confirmed, and the communicant strength was then 1,259. The Sunday School enrollment was 647.

After the death of Mr. Potter, the Rev. Herbert Parrish came to St. Mark's as Priest in Charge, serving until June 1, 1933, when the Rev. Edmund H. Carhart became the seventh rector of St. Mark's Church.

Mr. Carhart served as rector until his death on November 26, 1944, being succeeded by our present rector, the Rev. Albert F. Fischer, Jr., who came to us on June 1, 1945.

It is to be noted that little space has been devoted to the activities of the parish during the period of the last three rectors. The purpose of this brief history is to bring to the attention of new members of our church, the story of the building of St. Mark's. All are familiar with the wonderful work which has been done in the past ten to fifteen years, and no explanation is required.

WORSHIP

In the center of your life is Devotion. In this we are all the same. Differences arise among us when we consider the objects of our devotion. To list them would require more space than it is our privilege to use. To list them in the order of their merit would require more wisdom than is at our disposal. If devotion to God stands in the center of your life, your life is at its best. The person who worships God "in spirit and in truth" is better because of it.

The total worth of a man's life is known only to God. Comparisons and judgments between men are His to make. Worship makes a difference, and the difference is betterment. The man who worships God is better than he would be if he did not. When the central devotion of any life is changed from something else to God, that life has taken an upward stride.

We believe that among St. Mark's most worthwhile services to those who believe in Christ is the opportunity the church affords them to worship. Worship opportunities are provided for all ages. Two services are offered adults—the 7:45 Holy Communion Service, and at 11 A.M., the Service of Morning Prayer. The Holy Communion is offered at the 11 A.M. Service the first Sunday of each month, as well as all the major Feast Days of the Church Year. Special week-day services are announced by the Rector, the Sunday prior to their occurrence.

The Church School Service for the children commences at 9:30 A.M., and the first phase is in the form of a Worship Service in the Church.

A Liturgical form of worship is used. The various services are similar in character from Sunday to Sunday. Advent, Christmas, Lent, Easter, and the other seasons of the Church Year are observed.

The history of Christianity has proved the worth of this procedure. It affords greater variety in worship content than does the more informal worship services.

The structure of our beautiful building, the artistic detail, the music, the use of vestments and candles, are meant to aid you in worship. If we can help you draw close to God, if we can share with you the blessings that are available through worship, then we have given you the best that is ours to offer.



THE HOLY COMMUNION

God's presence is always a blessing. In the sacraments of the Lord's Supper, His presence in the person of His Son is particularly real. Nothing man-made is as sacred as this. Nothing man can do is as spiritually beneficial. If you accept it in faith, you find the certainty of God's forgiving and eternal mercy.

St. Mark's Church, realizing the good that awaits you in the sacrament, provides an opportunity to partake at the 7:45 A.M. service each Sunday, as well as at the 11 o'clock service on the first Sunday of each month. Of course, the Holy Communion is celebrated on the Feast Days of our church. These latter services are announced in advance by the Rector, and published in the leaflets distributed each Sunday.

The question of how often you will commune is a personal one, which you alone can decide. The services are planned in order to permit you to satisfy your need of the service of Holy Communion.

"Grant us therefore, gracious Lord, so to eat the flesh of Thy Dear Son, Jesus Christ, and to drink

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If you are 18 or over

It's for YOU!

His blood, that our sinful bodies may be made clean by His body, and our souls washed through His most precious blood, and that we may evermore dwell in Him, and He in us. Amen."



PRIVATE COMMUNION

You may feel the need of the Holy Communion at a time when it is impossible for you to attend a service in the church. The Rector will be glad to conduct a service of private Communion for you, but he will await your request, and will be glad to bring the Holy Communion to your home, or to the hospital when you are ill, when you are about to undergo an operation, and at other similar times.

The Rector prefers to make appointments for Private administration of the Holy Communion, so that you may have the opportunity to properly prepare for the sacrament. Of course, each Christmas and Easter season the shut-ins of the Parish are regularly visited for this purpose, but should an occasion arise, make your desire known to the Rector directly, or through the Parish Secretary.



HOLY BAPTISM

"But Jesus called them unto Him and said, 'Suffer little children to come unto Me and forbid them not, for of such is the Kingdom of Heaven.'" Luke 18:16 vs.

"Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God."

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Your child is important to God, because he is not only yours, but His too. In presenting your child for Baptism, you catch the relationship between your child and God. In Baptism, this relationship is made real according to the plan that God Himself has provided.

How old should your child be when presented for Baptism? There is no special age for Baptism, but the accepted practice is that as soon as the child is old enough to be brought to the church, he should be presented for Baptism. The Prayer Book Rubric on Baptism has this to say: "The Minister of every parish shall often admonish the People that they defer not the Baptism of their children and that it is most convenient that Baptism should be administered on Sundays and other Holy Days. Nevertheless, if necessity so require, Baptism may be administered on any other day. And also, he shall warn them that, except for urgent cause, they seek not to have their children baptized in their houses."

When should you present your child for Baptism? Quoting from the Prayer Book again: "When there are children to be baptized, the parents or sponsors shall give knowledge thereof to the Minister, and then the Godfathers and Godmothers, and the people with the child, must be ready at the Font either immediately after the second lesson at Morning Prayer, or at such other time as the Minister shall appoint."

Who will stand as sponsors? "For every Male child to be baptized, when they can be had, two Godfathers and one Godmother; and for every Female, one Godfather and two Godmothers, and parents shall be admitted as sponsors if it be desired." Sponsors accept the challenge of seeing to it that the child is given a Christian training.

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In the Prayer Book Service, the sponsors vow that they will "take heed that this child learn the creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe in. . . ."

Is any one too old to be baptized? "When any such persons as are of riper years are to be baptized, timely notice shall be given to the Minister that due care may be taken for their examination, whether they be sufficiently instructed in the Principles of Christian religion; and that they may be exhorted to prepare themselves for the receiving of this Holy Sacrament, and that at the present time of the Baptism of an adult, there shall be present with him at the Font at least two witnesses."

Should you desire to be baptized, or know of someone who has expressed such a desire, contact the Rector at your earliest convenience, and make your wishes known.



CONFIRMATION

"Defend, O Lord, this Thy child with Thy heavenly grace; that he may continue Thine for ever; and daily increase in Thy Holy Spirit more and more, until he comes unto Thy everlasting Kingdom."

The faith that was professed at the baptism of a child by the sponsors needs to be confirmed by the child when he becomes convinced of its truth. The grown-up child acknowledges the father-child relationship entered into at the time of the baptism. To attach meaning to the Confirmation, it is necessary that the child participate in a period of instruction under the direction of the Rector.

It is generally an accepted practice to present children for confirmation by the Bishop between the

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ages of 12 and 14 years. The Church School curriculum provides for this. Announcements are made by the Rector in the fall of the year that Confirmation Classes are forming, and times are set for the meetings of classes for the various age groups. It is possible to arrange for Confirmation at times other than the regular visit of the Bishop to St. Mark's. Consult the Rector personally for information and the answers to your questions.



WEDDINGS AT ST MARK'S

In deciding to marry, two young people are making one of the biggest decisions of their life. Consequently, plans for the occasion have to be very complete and thorough. There are many questions which have to be answered—important questions. Where will they be married? In the bride's home, the bride's church? Who will marry them? Will it be a big wedding—or a small family ceremony.

It is traditional that the wedding, if held in church, be in the bride's church. It is also customary that the Rector of the bride be invited to officiate at the ceremony. There may, however, be a personal preference—possibly a relation of either the bride or groom—or a close personal friend—who is a clergyman. The thing to do is to be frank and tell the Rector the circumstances, and most likely arrangements can be made that will satisfy all. The Rector, at any rate, should be consulted before the date is actually set or invitations printed. Since the wedding is a religious service by which a man and woman are united before God in the presence of witnesses, and God's blessing is asked on the union, the proper place for the ceremony is in the church.

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When interviewing the Rector, the young couple will be asked to fill in a question blank which will give all information needed for Parish records and a knowledge of your plans. On the reverse of the blank are listed musical selections suitable for use before and during the wedding ceremony, and arrangements will have to be made with the organist for music, and a soloist, if one is desired.

St. Mark's does not care how "big" or "small" the wedding is to be. Your personal desires will govern that point. There have been small weddings in the church, and occasionally in the chapel, and there have been large formal affairs.

Church law requires that the Rector inquire into the cause of any previous divorces. The Rector will discuss this and other questions with you during your interview before the wedding plans are completed.



FUNERALS

The Christian funeral is a profession of faith in the victory that Christ has won over the grave. The living symbol of this victory is the church. The place to profess faith in this victory is in the church. Funerals were once commonly held there, and there is a growing return to this practice.

If you have part in planning a funeral of a member of St. Mark's, we ask you to consider St. Mark's Church as the place for the service. You will not be criticized if your consideration leads you in another direction, but we do want you to know that the church is available.

Death is a very common thing, but the circumstances that surround it are never identical. Usually it will be true that the Rector will have been in-

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formed of the serious illness of a member of the church, and he will have visited in the home or the hospital.

The undertaker will ask the family concerning the the services of a minister and the time of burial. It has become customary for him to get in touch with the Rector in order to complete these arrangements. The Rector will try to arrange his schedule to permit his attendance on the day and hour originally planned, but occasionally there will be need of adjustment.

The Rector will be glad to give consideration to personal requests for the reading of a particular portion of Scripture, or a favorite hymn. You may have other personal desires which he may be able to honor. The Rector suggests that you give consideration to conducting the funeral service with the casket closed. To many this may be a radical departure from custom, but experience has proved it to be extremely helpful to the bereaved family.

The months that follow the funeral are perhaps more difficult than the few days that precede it. We believe that it is especially during this time that the church can serve you. Worship in the church will give you strength and comfort. The activities of the church will help you to return to a normal life. There need be no period when you stay away from the church. It is here to serve you in your grief.



ST. MARK'S CHOIRS

The function of a Choir in a Church is an important one. "Sing forth the honor of His Name; make His praise glorious. All the earth shall worship Thee; they shall sing to Thy Name." (Psalm 66).

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In the development of the liturgical system of the medieval Church, the function of the Choir was regarded as clerical or ministerial, so that the singers were actually "in orders," hence came the Choirs of men and boys. The Reformation Churches considered the Choir as a specialized branch of the congregation. Hence, those Choirs were composed of men and women. Today many of our Churches have Choirs composed of men and women and Choirs for boys and girls.

St. Mark's Senior Choir generally averages 45 members who are requested to attend weekly rehearsals and all services. Schedules of music are posted one month in advance.

Two programs of music are sung during the Church Year, one at Christmas, and one on Palm Sunday Evening. We are most fortunate in the talented personnel comprising our Choir.

An Annual Banquet is given the Senior Choir by the Rector, Vestry, and congregation, providing an evening of fellowship for all.

The Boy's Choir is composed of fifteen boys, nine years old and up. They rehearse Thursdays at 6:45 P.M. They are required to sing at all the 11 o'clock services, and the special musical services. We urge the interest of our parents in sending their boys for training in our Choir.

Our Girls' Choir has an average enrollment of 40. They rehearse Thursday afternoons at 4 P.M. They sing at all Church School Services, and at the 11 A.M. Service, the third Sunday of each month.

By teaching our boys and girls to know and sing the hymns in our hymnal, what finer way can we insure the singing for the future of our Church?

"Serve the Lord with gladness; come before His presence with singing." (Psalm 100).

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ST. MARK'S CHURCH SCHOOL

St. Mark's Church School offers a course of study and training for children of nursery school age through twelfth grade. The staff is carefully selected and well trained. All departments of the school are under the direct supervision of the Rector.

The aim of the school is to stimulate boys and girls mentally and spiritually that they may understand and practice Christian living, that they may appreciate the Scriptures, the Prayer Book and the Church.

The school assembles every Sunday morning in the Church at 9:30. Study sessions follow the service.

NURSERY—Ages 3 and 4—Christian Ways of Living.
The child's relationships in Church, family, friends and to belongings.

KINDERGARTEN—Age 5. Orientation to God and Church.
Theme: Prayer.

PRIMARY DEPARTMENT—Grades 1 and 2.
Theme: The Child and his Heavenly Father's Family.
Grades 3 and 4.
Theme: The Family of God.

JUNIOR DEPARTMENT—Grades 5 and 6.
Theme: The People of God through the Ages.

INTERMEDIATE DEPARTMENT—Grades 8 and 9.
Pre-Confirmation Instruction. Presentation of Christ as the means of Life.
Theme: The People of God.
Grade 10.
Theme: The Acts of the Holy Spirit.

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Grade 12.

Theme: The Acts of the Holy Spirit.

ADULT DEPARTMENT—Adult Study Group—Boys and Girls.

Theme: Christian Social Relations.

BIBLE CLASS—Men and Women.

Theme: Content and Historical Background of the Bible.

BIBLE CLASS—Women.

Theme: Problems of Every Day Living.



ALTAR GUILD

St. Mark's Altar Guild is the oldest in the Diocese of Pennsylvania, having been organized as The Chancel Society on June 4, 1889. Mrs. B. F. Rittenhouse, Mrs. Charles Lee, and Mrs. George H. Croft have served as President during the sixty-year history of the Guild.

The preparation of each Altar for every service is one of the duties of the Altar Guild. From three to five women serve one month each year. These women are known as "active" members, and together with many inactive members make up a total membership of 150. Confirmed members of St. Mark's are welcomed into membership.

Besides embroidery on silk and linen, and completing pieces for the proper vesting of the Church Altars, the Guild provides and makes, with few exceptions, the clergy and choir vestments. Keeping all these vestments in proper condition requires

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The Guild meets at a Corporate Communion the first Sunday of October, January, June, and on Passion Sunday. A business meeting is held the following Monday evening. The Monday after Passion Sunday, or a more suitable evening, is reserved for a "Quiet Evening" and meditation arranged by the Rector.

An invitation is extended to every woman of the Church to join the Altar Guild.



THE WOMAN'S AUXILIARY

The Woman's Auxiliary was organized in 1916 as The Woman's Guild. In 1919 as The Woman's Guild and Auxiliary, and in 1945 as the Woman's Auxiliary. The Woman's Auxiliary of St. Mark's Church is a part of the Pennsylvania Branch of the Woman's Auxiliary to the National Council of the Protestant Episcopal Church.

The Woman's Auxiliary is an instrument of the Church through which women may express in action their conviction that the hope of the world lies in the redeeming power of God's love. The Auxiliary is composed of women who are determined to see that Christian principles shall be put into action.

Its first emphasis is in the realm of the Spirit. Unless there is a deep reason for our work, it is reduced to mere activity and we lose the effectiveness, understanding, and joy of such service.

Next in importance is the educational work of the Auxiliary. There must be understanding and knowledge of the world in which we live. But above all,

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there must be a knowledge of what the Church has to offer.

Any woman who participates in the Church's program of Worship, Study, Service, Gifts and Fellowship, is a potential member of the Auxiliary.

Stated meetings are held on the second and fourth Thursdays of each month from October to May inclusive, preceded by a celebration of the Holy Communion. Officers are elected annually, and consist of President, Vice President, Secretary, and Treasurer.

Monthly reports are submitted by delegates to the Diocesan Department of Missions which includes the following: Committee on Negro Work, Committee on Diocesan Missions, Domestic Committee, Overseas Committee, and Indians' Hope Association.

Other departments of our Diocesan Auxiliary are: Prayer and Worship, Christian Education, and Christian Social Relations. Interesting and informative reports regarding the work of these departments are brought to our meetings by representatives from our own Parish Auxiliary. There is also a Treasurer to the United Thank Offering.

Through the loyal and faithful service of members, there is sewing for the Episcopal and Frankford Hospitals, and for the Supply Committee of the Diocese. There are contributions to Parish activities, and gifts at Nativitytide for the Harrison Home and the House of Rest.



ST. MARK'S SERVER'S GUILD

The Server's Guild was instituted by the late Rev. E. H. Carhart shortly after he came to St. Mark's Church for confirmed boys and young men. Their duties are to serve at the Altars, serve and usher at Holy Communion, and to act as crucifiers.

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At present, there are twenty active members. Individual instruction is given each new member, and anyone desiring to learn more about this work should contact the Rector.



YOUNG PEOPLE'S FELLOWSHIP

The membership of the Young People's Fellowship covers the age group from 14 to 20 years. The organization is based on a foundation of worship, service, study, and fellowship. The worship phase of the program is adequately effected by a short service at meetings, group attendance at church services, and Corporate Communion.

Service is adapted to the capabilities of the group, and projects include visits to institutions, improvements to church property, and participation in church activities.

Study probably has the broadest scope imaginable, for it includes visits to other churches and their allied organizations, discussion of subjects of interest to the group, and informative talks by persons involved in all types of work and recreation.

Without the fourth element, Fellowship, any organization would be worthless. The social life of the group is quite extensive, including dances, parties, and general good fellowship in all activities.

The Fellowship meets every Sunday evening in the Parish House at 7:30 P.M.



YOUNG ADULT'S CLUB

This new organization is composed of former members of the Senior Young People's Fellowship, who

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recently decided to form an independent organization. There are elected officers, and the program follows closely that of the Young People's Fellowship, except that no membership or contact is maintained with any Convocational or Diocesan groups.

Meetings open with a worship service, followed by a planned program for each evening. Social activities are held frequently.

The age group is 18 years on up.

A room in the basement is currently being renovated by the Club, and will be completed and available for use in the near future. This work has been the project of the club since its organization in the Fall of 1948.

Meetings are held every Sunday evening in the Parish House at 8:00 P.M.



YOUNG MARRIED COUPLES CLUB

This group was organized in the Fall of 1948 in an effort to offer a social program to the young married couples of the Parish.

Meetings are held on the second Saturday of each month at 8:30 P.M., in the Rectory or the Parish House.

A short business session opens each meeting, followed by games, dancing, and refreshments. The prime purpose of the organization is to afford a social evening to our young married couples.

Social Service work is the only other activity of the organization, which will manifest itself in the distribution of gifts to shut-ins of the Parish at the various holiday seasons of the year.

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The Young Married Couples Club is growing steadily and should you be of the "young married" age, you will be welcomed to membership.



WOMEN'S AID

This organization is an informal social group for the business woman, young mothers, and women who cannot attend the afternoon meetings of the other organizations in the Church. Meetings are held in the Parish House on the 4th Monday of each month, with the exception of the summer months. There are no dues for membership.

The purpose of this organization is to acquaint our young women with one another, and to assist in the life of the Parish wherever needed. Activities are planned to raise money for the Church Improvement Fund.

Book reviews, operettas, speakers, and parties are all utilized in making up the yearly program of activities.



THE CHURCHMEN'S LEAGUE

The Churchmen's League primary interest is to promote Fellowship among the men of the Church, and Service to the Church.

All men of St. Mark's are considered members of the organization.

An important part of the Churchmen's League is the Usher's Group. They assist in taking the Collection, and in counting the money at the conclusion of the service. The men sponsor two dinners each year, the proceeds going to the Church. The League also participates in the Lawn Fete, Bazaar, and all other Parish activities.

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Meetings are held the third Monday of each month, except during the summer. It is customary to have a guest speaker at each meeting, after which there are refreshments served, and the opportunity to participate in games of pool, pinochle, darts, and ping-pong.

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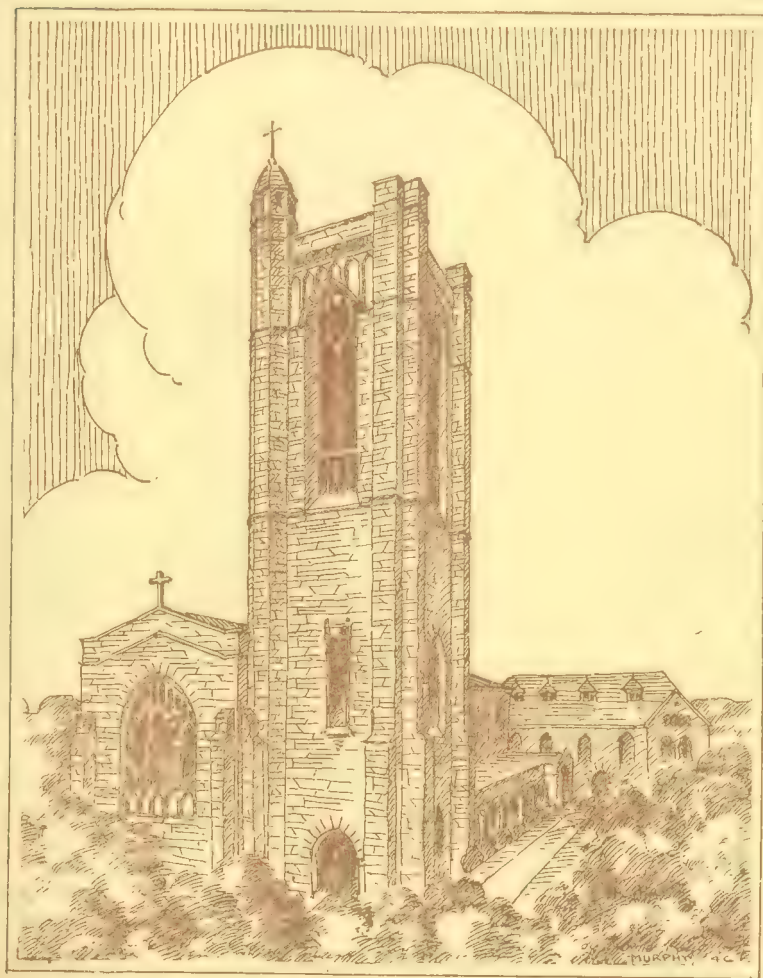
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This annual book is sponsored by the Auxiliary Vestry, and in the past the earnings realized have been used as needed for Church activities.

This year, the Vestry has assigned to the Auxiliary Vestry the responsibility of improving certain lighting facilities of our Church property. The need for this improvement is apparent, and we shall use the proceeds of this book to set up a fund to expedite this project.

We are deeply grateful to the many merchants in our neighborhood who have helped us with their advertisements to make this year's book an outstanding success. They have given us a wonderful start on our project.

We feel that many of our members would also like to contribute to this fund, and we have, therefore, enclosed with this book an envelope which can be used for your donation. This envelope may be returned to the Church office, or put in the collection plate any Sunday.

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	<i>Mrs. Wm. P. Clausen, Asst. Supt.</i>
FONT ROLL	<i>Mrs. Edward Carnall, Chairman</i>
ALTAR GUILD	<i>Mrs. George H. Croft, President</i>
WOMAN'S AUXILIARY	<i>Mrs. Howard W. Underwood, Pres.</i>
WOMEN'S AID	<i>Mrs. Robert N. Back, President</i>
CHURCHMEN'S LEAGUE	<i>Mr. David MacGregor, President</i>
GIRL'S FRIENDLY SOCIETY	<i>Mrs. George R. Miller, President</i>
YOUNG PEOPLE'S FELLOWSHIP	<i>Alena Riley, President</i>
ADVISORS —	<i>Mr. and Mrs. Harry Sipler, Mr. and Mrs. H. Sum-</i>
	<i>merill, Mr. and Mrs. H. Leppert</i>
YOUNG ADULTS CLUB	<i>G. Edward Kelley, President</i>
YOUNG MARRIED COUPLES CLUB	<i>Mr. Joseph F. Maletz, Pres.</i>

SUNDAY SERVICES

7:45 A.M. —	Holy Communion
9:30 A.M. —	Church School
11:00 A.M. —	Morning Prayer and Sermon
	1st Sunday in Month — Holy Communion
7:30 P.M. —	Young Peoples Fellowship
8:00 P.M. —	Young Adults Club

VISITORS are welcome. Make yourself known to the Rector. Have your letter transferred if you have come to us permanently. Use the Church offering envelopes to support the work of the Church.

PLEASE INFORM the Rector in case of trouble or sickness, and also before making arrangements for Baptisms, Marriages and Funerals.

THE CHURCH is open daily.

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ST. MARK'S CHURCH, FRANKFORD

BUDGET FOR 1951

FOR CHURCH SUPPORT (Black Side of Envelope) I—Increase
1951 1950 D—Decrease

THE MINISTRY OF THE CHURCH

Rector	\$ 4,800.00	\$ 4,800.00	
Assisting Clergy	2,800.00	2,800.00	
Clergy Pension Premiums ...	1,200.00	840.00	I \$ 360.00
	<u>\$ 8,800.00</u>	<u>\$ 8,440.00</u>	<u>I \$ 360.00</u>

MUSIC

Choir Director and Organist	\$ 1,500.00	\$ 1,500.00	
Music Supplies	500.00	400.00	I \$ 100.00
	<u>\$ 2,000.00</u>	<u>\$ 1,900.00</u>	<u>I \$ 100.00</u>

ADMINISTRATION

Parish Secretary	\$ 1,400.00	\$ 1,200.00	I 200.00
Clerk	150.00	150.00	
Diocesan Assessments	966.79	865.97	I 100.82
Stationery and Printing	400.00	150.00	I 250.00
Telephones	200.00	200.00	
Postage	300.00	200.00	I 100.00
Church Envelopes	125.00	125.00	
Audit	60.00	50.00	I 10.00
Automobile Expense	600.00	600.00	
Miscellaneous Expense	850.00	865.00	D 15.00
Old Age Pension Premium ...	50.25		I 50.25
	<u>\$ 5,102.04</u>	<u>\$ 4,405.97</u>	<u>I \$ 696.07</u>

PROMOTION

Nursery School	\$ 250.00	\$ 250.00	
Advertising and Publicity	100.00	100.00	
Choir Dinner and Parish Meeting	600.00	400.00	I \$ 200.00
Every Member Canvass	200.00		I 200.00
Lion of St. Mark	250.00		I 250.00
	<u>\$ 1,400.00</u>	<u>\$ 750.00</u>	<u>I \$ 650.00</u>

ST MARK'S CHURCH, FRANKFORD

BUDGET FOR 1951 Continued

PROPERTY

Sexton	\$ 1,950.00	\$ 1,750.00	I \$ 200.00
Insurance	1,400.00	1,250.00	I 150.00
Taxes and Water Rent (Rectory and Sexton's House)	500.00	500.00	
Supplies	800.00	500.00	I 300.00
Rent—Assistant's House	780.00	780.00	
Fuel			
Church	1,700.00	1,700.00	
Rectory	350.00	300.00	I 50.00
Sexton's House	150.00	125.00	I 25.00
Assistant's House	50.00		I 50.00
Light and Power			
Light	525.00	500.00	I 25.00
Power	200.00	150.00	I 50.00
	<u>\$ 8,405.00</u>	<u>\$ 7,555.00</u>	<u>I \$ 850.00</u>

MAINTENANCE

Repairs			
Paving	\$ 1,400.00		I \$1,400.00
Church	1,000.00	\$ 1,000.00	
Parish House	1,400.00	400.00	I 1,000.00
Sexton's House	100.00	100.00	
Rectory	500.00	250.00	I 250.00
Reserve for Replacements	750.00	700.00	I 50.00
	<u>\$ 5,150.00</u>	<u>\$ 2,450.00</u>	<u>I 2,700.00</u>

MISSIONS (Red Side of Envelope)

DIOCESAN QUOTA—

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the amount is

contributed by Parish	\$ 5,850.00	\$ 4,500.00	I \$1,350.00
TOTAL BUDGET	<u>\$36,707.04</u>	<u>\$30,000.97</u>	<u>I \$6,706.07</u>

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By the Reverend Robert Nelson Back

Today is our birthday. We are 118 years old.

Religious work in Frankford, under the auspices of the Church of England, began long before the establishment of St. Mark's and reaches far into the early period of American colonial history. In 1709 the Rev. Mr. Evans, Rector of Christ Church in Philadelphia, reported to England that he had established missions in Chester, Oxford, and Frankford. In 1728 the Rev. Mr. Wyman, a missionary at Trinity Church, Oxford, said that "there is a school in my parish, at Frankfort, a small and compact village in the township of Oxon, about three miles from the Church. In this village I have lately introduced a lecture in the afternoon . . . The house of our meeting is kept by Mr. Walton, a schoolmaster, a man of sober life and conversation . . ." In 1754 an English Church missionary in a letter told about a school he had established on King's Highway in "the village of Frankford."

None of these enterprises continued, however, for any length of time. Frankford was settled by Germans who were not Episcopalians; Frankford was a very small farming community; the city and state governments were in the hands of the Society of Friends who were not particularly friendly toward the Episcopal Church; and Frankford was a part of Oxford Parish, and Episcopal services naturally centered there. For these reasons, continuous Episcopal work was slow to begin in Frankford.

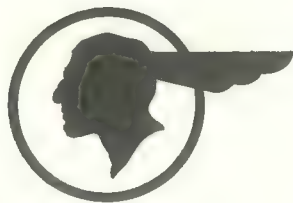
By 1832 the character of Frankford had changed. Small textile mills had been established. English fac-

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tory workers began to displace the German farmers. The Episcopal Church had climbed in prestige and power in the City of Philadelphia, and the resentment formerly felt toward Episcopalians in Frankford had decreased.

The English immigrants, working in Frankford mills and living in Frankford, were mostly Episcopalians, and they were members of Trinity Church, Oxford. It was a long three miles to Church.

In 1832 an epidemic broke out in Philadelphia that caused a number of families, some of whom were Episcopalians, to move out to the lovely country town of Frankford. Because of the efforts of the Philadelphia families and the English mill workers, it was inevitable that an Episcopal parish should be organized in Frankford.

In the Fall of 1832, under the direction of Mrs. Mary Glen, a communicant of St. Peter's, Philadelphia, a Sunday School was begun at Morrow's School Room on Paul Street. At the first meeting of the School, Mrs. Glen, the children, and some of their mothers read from the Book of Common Prayer. This was the actual birth of St. Mark's, 118 years ago this month.

The Sunday School grew, and services of worship were inaugurated under the direction of the Rev. George Sheets, Rector of Trinity Oxford, and who was also Rector of this Frankford mission.

In 1834 the first baptism occurred, and in 1837 a tract of land on the King's Highway was purchased for eventual building. The land was bought, so the deed read, "for the purpose, only and forever, of an Episcopal Church in Frankford to be erected there." We are now worshipping on that very land, for the King's Highway was later to become Frankford Avenue.

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In July 1845, at the home of Mr. William Overington, the Parish of St. Mark's was formed and the first vestry organized. Plans were formulated for the erection of a Church. By the following year the Church was completed and it was consecrated by Bishop Potter "to the worship of God forever."

St. Mark's continued as a small parish until the year 1857. That year was probably the most significant in the history of the Parish. Overnight a small parish became a great one. There was a terrible panic in Philadelphia — in fact, throughout the country — and all the industries in Frankford closed down. The people of Frankford suffered rather severely. Into this community misery stepped the Rector, the Rev. D. S. Miller, and the members of St. Mark's. They gave very tangible aid to those who needed it most — whether they were Episcopalians or not. When the panic subsided, and the industries started up again, the people of Frankford did not forget what St. Mark's had done in a crisis. The membership of the Church began to climb at an amazing rate; interest in St. Mark's throughout the entire community reached surprising heights. Perhaps the greatest understatement of the year was made by the Rector, the Rev. Mr. Miller, when he wrote, "The Parish that remembered the poor was remembered of the Lord." In 1857 God literally poured his blessings on St. Mark's.

By 1882, when the 50th birthday of St. Mark's was celebrated, it was already a great city Church. There were over 1500 students in the Church School; there were over 1000 members in the Parish. The list of Parish organizations in 1882 is staggering. The Church supported a Sewing School, a Day School, a Night School, a Mothers' Meeting, a Sick Club, a Diet Kitchen, a Day Nursery, an Almshouse Mission, a Parish Library. This is but half the list. In 1832 a

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handful of children and their mothers meeting at Morrow's School Room; in 1882 a great Church throbbing with life and activity.

Every Rector who has served St. Mark's had made his unique contribution. Each has had a particular talent that was vitally needed by the Church at the time of his incumbency. It is impossible to consider the contribution of each, but there were two Rectors who had such a mighty impact on St. Mark's that they must be mentioned. The first is the Rev. D. S. Miller, the second Rector of St. Mark's. It was he who molded the character of this Church. Out of a country Church, by the grace of God, he built the kind of city Church we have today. The other is the Rev. J. B. Harding. While Mr. Miller built St. Mark's, Mr. Harding erected the Church, the Parish House, and the former Rectory. He erected them, and he paid for them. One feat was about as difficult as the other! His genius has enriched the life of every person who has worshipped in this Church. Mr. Harding is buried here; it is appropriate that he is, for the Church is a memorial to him. Over his tomb an inscription reminds us that though he is dead he still speaks. And he does speak — through that which he built.

This, in brief, is our past. But what is the past? Carl Sandburg, in *The Prairie*, says, "I tell you the past is a bucket of ashes." And he is right. The past, while it was being lived, was a basket of lively, burning coals. Now it is a bucket of ashes, unless — unless — we add fuel to keep the fire from dying out.

Young people, new people, coming into St. Mark's are less and less interested in the past of our parish. They may investigate it out of historical curiosity, but their investigation is academic. They come from other Church and parish affiliations; our particular

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traditions are not theirs. They are concerned about St. Mark's today, not St. Mark's yesterday. Their attitude is good for us; their attitude forces us to live in the present and in the future. It allows us to revere the past, and learn from it, but it will not allow us to rest on our laurels.

Our past is a glorious one. Great men have served this Church. Great women have ministered here in Christ's name. The glory of our past is that it is a sturdy foundation upon which we may — must — build.

The momentous year of the past was 1857. Then, a small, struggling country Church became overnight a mighty, throbbing city parish. The second momentous year is approaching fast. When it comes far-reaching decisions will have to be made. The complexion of Frankford is changing rapidly. A residential area is becoming more and more devoted to business and industry. What will happen to St. Mark's? If the right decisions are made, our Church will grow from strength to strength. More opportunities await us than we dare dream of. The future is ours if we are bold enough to believe it and courageous enough to seize it.

Let us remember, as we face the future, that the moments of real decision are often frightening; they are dark days that test men's souls. But if the decisions are right, the darkness is followed by dawn. There is a story of two travelers, one a novice and the other experienced. They were climbing in the Pyrenees. Seeking shelter at night, they were forced to sleep on a precarious ledge. Before morning a howling storm arose. Frightened before the screaming wind the inexperienced traveler shouted to his sleeping friend, "It is the end of the world." "Not at

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all," came back the reassuring word, "This is how the dawn comes in the Pyrenees."

"On every page of the New Testament," writes Dr. Fosdick, you can hear the spirit of man saying, "Hats off to the past, coats off to the future." Surely we dare say nothing less than this ourselves.

We wish to take this opportunity to thank our Advertisers for their generous support and to suggest that the members of St. Mark's patronize our Advertisers whenever the opportunity should present itself.

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Boy's Choir — Rehearsal on Thursday's at 6:45 P.M. For boys nine years old and up.

Girl's Choir — Rehearsal on Thursday afternoons at 4:00 P.M.

ST. MARK'S CHURCH SCHOOL

The school is under the direct supervision of the Rector, and courses are offered for all ages from Nursery school age through twelfth grade.

School convenes every Sunday morning in the Church at 9:30 A.M.

A Mother's Class meets every Sunday as part of the Sunday School and uses as its theme "Problems of Every Day Living".

ALTAR GUILD

This organization prepares the altar for every Service. From three to five women serve one month each year. Confirmed members of St. Mark's are welcomed into membership.

The Guild meets at a corporate Communion the first Sunday of October, January, June, and on Passion Sunday. A business meeting is held the Monday evening following these corporate Communion.

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THE WOMAN'S AUXILIARY

Meetings are held on the second and fourth Thursdays of each month from October to May inclusive, preceded by a celebration of the Holy Communion.

The Woman's Auxiliary is an instrument of the Church through which women may express in action their conviction that the hope of the world lies in the redeeming power of God's love. The Auxiliary is composed of women who are determined to see that Christian principles shall be put into action.

Any woman who participates in the Church's program of Worship, Study, Service, Gifts and Fellowship is a potential member of the Auxiliary.

ST. MARK'S SERVER'S GUILD

For confirmed boys and men to serve at the Altars, serve and usher at Holy Communion, and act as crucifers.

YOUNG PEOPLE'S FELLOWSHIP

For young boys and girls from 14 to 20 years of age. Meetings are held every Sunday evening in the Parish House at 7:30 P.M. The purpose of the group is to promote worship, participate in service activities connected with our Church, engage in study groups, and promote fellowship within this age group.

YOUNG ADULT'S CLUB

An organization of young men and women 18 years of age and over whose program follows closely that of Young People's Fellowship. Meetings are held every Sunday evening at 8:00 P.M. in the Parish House.

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YOUNG MARRIED COUPLES CLUB

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Meetings are held the second Saturday night of each month at 8:15 P.M. in the Parish House.

Married couples of any age are welcome.

WOMEN'S AID

This organization is an informal social group for the business woman, young mothers, and women who cannot attend the afternoon meetings of the other organizations in the Church.

Meetings are held in the Parish House on the 4th Monday of each month, with the exception of the summer months.

THE CHURCHMEN'S LEAGUE

An organization to promote Fellowship among the men of the Church and to participate in service activities. All men of St. Mark's are considered members of the organization.

Meetings are held the third Monday of each month, except during the summer.

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Directory of Our Members

Starting with page 33 is the first printing of a directory of our members. We hope you will find your name and address correctly listed.

In this first edition there are bound to be errors. This directory has been compiled from available records at the Church office. If you find an error, or if your name is not listed, please fill out the form below, which can be detached and turned into the office, or put in the collection plate on any Sunday. With this information we will correct future printings.

REMEMBER: The correctness of our office records depends on you — the Church member. If you change your address — notify the Church office immediately.

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 MILLER, Mrs. Ralph D., Ralph D., 818 Glenview St.
 MILLER, Mr. Raymond F., Raymond F. Jr., Robert C., 3025 Disston St.
 MILLER, Mr. and Mrs. William H., 4438 Wingohocking St.
 MINGLE, Mrs. Edward Sr., 1362 Fillmore St.
 MINKO, Mrs. George A., George A. Jr., 2114 Carver St.
 MITCHELL, Florence G., 1207 Arrott St.
 MITCHELL, Mrs. G. E. M., 1219 Overington St.
 MOHR, Mr. Charles W., Barbara G., 2927 Magee St.
 MOLTER, Mrs. Raymond E., Frank L., Harriet R., 1109 Foulkrod St.

MONCRIEF, Mrs. Elizabeth M., 1613 Sellers St.
 MONTGOMERY, Mr. Daniel, 1620 Allengrove St.
 MOORE, Mrs. Laura, 4619 Horrocks St.
 MOORE, Mrs. Thomas, 1653 Wakeling St.
 MOORE, Mr. and Mrs. Thomas, M. Jane, 1128 Fillmore St.
 MORAN, Harry Neel Jr., 5243 N. Howard St.
 MOROZ, Mr. and Mrs. Joseph, Marjorie E., Carol A., 2032 Bridge St.
 MORRIS, Mrs. Wm. J., 7907 Frontenac St.
 MORRISON, Miss Margaret S., 5002 Penn St.
 MORRISON, Mrs. Sarah A. F., 4659 Penn St.
 MOTT, Charles F., 36 W. Jenkintown Rd., Glenside.
 MOULSON, Mr. and Mrs. Ernest, 4727 Leiper St.
 MUENCH, Mrs. Marion W., 4628 Penn St.
 MURDOCK, Mrs. Henry T., Margery A., David H., 3848 Bennington St.
 MURPHINS, Mrs. Clarence B., Cecil, Helen L., 5252 Horrocks Street.
 MURPHY, Mrs. C. Russell, Kelwin St., Somerton.
 MURRAY, Mr. and Mrs. Lewis E., Edith M., 5404 Valley St.

N

NAYSMITH, Mr. and Mrs. John, Edith N., Catherine, 1621 Wakeling St.
 NEAL, Mr. and Mrs. Tasso W., Ira J., Lee J., 4016 "I" Street.
 NEEBE, Mrs. Conrad L., 4419 Wingohocking St.
 NEEBE, Mr. and Mrs. Henry J., Sharon L., Lawrence H., 4419 Wingohocking Street.
 NEEBE, Mr. and Mrs. Conrad L., Conrad L. Jr., 4422 Wingohocking Street.
 NELSON, Howard A., 1709 Brill St.
 NELSON, Katherine M., 2014 Plum St.
 NERO, Vincent J., 3735 L St.
 NEVEIL, Mr. and Mrs. James L., Charles T., 7237 Hanford St.
 NEVELING, Reba C., Florida.
 NEWTON, Mrs. A. B., Old Ladies' Home, Wis.
 NEWTON, Mrs. Herbert B., 1633 Allengrove St.
 NEWTON, Mr. Isaac G., 5016 Knox St.
 NEWTON, Phoebe, Jane, 4601 Adams Ave.
 NIBLOCK, Janet R., 3146 E St.
 NIXON, Mrs. Joseph B., 4362 Paul St.
 NOBLE, Arthur Jr., 4642 Ditman St.
 NOYES, Mr. and Mrs. Charles E. Jr., 4733 Leiper St.

OLDHAM, John Ogden, Phila. State Hosp.
 OLDHAM, Mrs. Mary, Blanche, 4618 Pilling St.

OLIVER, Mrs. Helen W., 5131 Akron St.
 OLIVER, Martha A., 3845 Frankford Ave.
 OLIVIERI, Mrs. James, James E., Dolores M., 5029 Jackson St.
 OLMSTEAD, Mrs. Stewart, 1209 Wakeling St.
 OLNHAUSEN, Mrs. Albert F., 4213 Griscom St.
 O'NEIL, James J., 2849 Stouton St.
 O'NEILL, Mrs. Charles, 1136 Harrison St.
 O'NEILL, Mrs. Robert S., 4712 Leiper St.
 OSBORNE, George R., 5014 Saul St.
 OUTTERSON, Mrs. Clara S., Mayfair Apts., Gtn.
 OVERHOLTZER, Mrs. Ellen, 1552 Ruan St.
 OWENS, Mrs. Lizzie, 1307 Foulkrod St.

P

PABST, Edith C. K., 1133 Foulkrod St.
 PADBURY, Anna, 4921 Mulberry St.
 PAGE, Mr. and Mrs. Howard, 4527 McKinley St.
 PASCARETTI, Mrs. Pasquale, Patricia Ann, 2320C Wake Rd.
 PATTERSON, Elizabeth H., 558 E. Anchor St.
 PATTERSON, Mrs. Robert M., 1644 Wakeling St.
 PATTON, Miss Dorothy, 1200 Haworth St.
 PEARCEY, Mrs. George W., Roger G., 6800 Large St.
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 PENDLEBURY, Mrs. Leona W., 1825 Church St.
 PETERSON, Eva, Dora, 1749 Foulkrod St.
 PHILLIPS, Mrs. George T., Elizabeth, 4824 Griscom St.
 PHILLIPS, Mrs. Wm. L., Robert Warren, 1111 Sanger St.
 *PIGHINI, Mr. Frank Jr.
 POTTER, Ethel M., 4402 Leiper St.
 POTTS, Annie, 4653 Oakland St.
 POWELL, Stanley J., 5317 Darrah St.
 POWERS, Mrs. C. A., 1761 Bridge St.
 PRAY, Mrs. W., 5450 Torresdale Ave.
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 PRINCE, Ada, 4724 Oakland St.
 PRITCHARD, Mrs. John, 5025 Penn St.

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QUATROCHI, Mrs. Julius, Karen M., 4444 Paul St., Apt. 18.
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 QUINN, Mr. and Mrs. Joseph F., 437 W. School House Lane.

R

RADCLIFFE, Mr. and Mrs. William E. Jr., 4618 Pilling St.
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 REIFF, Mrs. David J., David N., 567 Sanger St.
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 REYNOLDS, Mr. and Mrs. John W., 4914 Mulberry St.
 REZZOR, Sarah, 4615 Oakland St.
 RHOADS, Mrs. N. C., June Anne, 5043 Hawthorne St.
 RHODES, Mr. John, 4921 Duffield St.
 RHODES, Mr. and Mrs. J. L., John L., 41 Cybus Rd., South-
 ampton.
 RICKER, Mr. and Mrs. Roy L., Karl R., 5037 Hawthorne St.
 RILEY, Mrs. James L., Alena, Ruth A., 5407 Charles St.
 RIMDEIKI, Mrs. Mary, 8633 Teal.
 RITZ, Mr. George B., 1551 Fillmore St.
 ROBERTSON, Mrs. William, 1319 McKinley St.
 ROE, Gertrude T., 5035 Valley St.
 ROSS, Mrs. Raymond H., Jr., 4932 Duffield St.
 ROSS, Mary Jane, 1701 Harrison St.
 ROSS, Anna M., Mary S., 4715 Large St.
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 ROWEN, Ethel M., 4238 Romain St.
 ROWLAND, Mr. and Mrs. Benj. J., Mary E., 1379 Sanger St.
 ROYLE, Daniel, 942 Herbert St.

S

SACKETT, Blanche M., Lillian, Russell, 6129 Glenloch St.
 SAGE, Mr. and Mrs. Alfred H., Robert E., John A., Elizabeth
 A., 4911 Penn St.
 SAGE, Mr. George W., Martha, Shirley, 4911 Penn St.
 ST. GEORGE, Mr. and Mrs. John O., Susan G., 5309 Oakland
 Street.
 SANDS, Mrs. J. C., 1519 Dyre St.
 SAYBOLT, Florence M., 1424 Magee St.
 SAYBOLT, Mr. and Mrs. Walter E., Kathryn C., Marilea I.,
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 SCHAEFFER, Mr. Harry E. Jr., Irene D., Hatboro, Pa.

SCHAEFFER, Mr. Edwin L. M., 4206 Teesdale St.
 SCHAFFLING, Mrs. Francis, 1254 Pratt St.
 SCHERR, Mr. and Mrs. Henry J., 6463 Lawnton St.
 SCHILLINGER, Mrs. German, 4920 Hawthorne St.
 SCHMID, Mr. and Mrs. Louis C., Ida May, 1904 A West Elston
 Street.
 SCHMIDT, Mr. and Mrs. J. Raymond, 5311 Castor Avenue
 SCHMIDT, Walter W., 2153 Fanshawe St.
 SCHMIDT, Joan M., Robert H., 1127 Overington St.
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 SCHUMACKER, Mrs. J. Harry, 1204 Wakeling St.
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 SETTLE, The Rev. and Mrs. Joseph, Jane, Patricia M., 1651
 Wakeling St.
 SEUFFERT, Mrs. Christian, Christian E. G., 6637 Erdrick St.
 SHADLE, Mrs. William J., 7010 Erdrick St.
 SHALLCROSS, Mr. and Mrs. Omar, 4657 Oakland St.
 SHAW, Mrs. J. H., 1140 Fillmore St.
 SHAW, Mrs. Mabel B., 1637 Dyre St.
 SHAW, Scott P., Bessie L., 5121 Oakland St.
 SHERMAN, Mary A., 1220 Herbert St.
 SHIPLEY, Mrs. Arthur T., 4721 Griscom St.
 SHIPLEY, Arthur T., Jr., Arthur T., III, 2714 Ontario.
 SHOENER, Mr. and Mrs. Allen T., John A., 5016 Castor Ave.
 SHUGHRUE, Dorothy, 4547 Whitaker Ave.
 SHUTTLEWORTH, Mrs. E. Irving, 1029 Wakeling St.
 SHUTTLEWORTH, Mr. and Mrs. Henry W., Susan E., 1023
 Herbert St.
 *SICKEL, Morton E.
 SIDMAN, Mrs. Joseph, 4501 Loring St.
 SIDEBOTHAM, Mrs. Franklin L., Franklin L., Jr., 921 Herbert
 Street
 SIMENDINGER, Mrs. Kenneth, 1528 Overington St.
 SIPLER, Mrs. Harry, 5019 Hawthorne St.
 SMEDLEY, Mr. Alfred, Alfred W., 7121 Montague St.
 SMEDLEY, Mrs. John, 4331 Orchard St.
 SMITH, Mr. and Mrs. Franklin E. A., 3508 N. Randolph St.
 SMITH, Miss I. May, 6715 Torresdale Ave.
 SMITH, Mabel P., 1413 E. Wilt St.
 SMITH, Mrs. Russell A., 1320 Harrison St.
 SMITH, Mr. and Mrs. Herbert, James H., 1922 Berkshire St.
 SMITH, Zillah, Melissa, 4652 Oakland St.
 SMITH, Mr. and Mrs. Milner, Janice M., John M. Jr., 1363
 Dyre Street.
 SNYDER, Mr. and Mrs. Elmer G., 1208 Howarth St.
 SNYDER, Mrs. Harry, 4513 Tackawanna St.

SNYDER, Mrs. Jessie B., 4317 Cloud St.
 SNYDER, Mr. and Mrs. John H., 6709 Frankford Ave.
 SNYDER, Laura, 1313 Wakeling St.
 SPANGLER, Mr. Edward W., 4603 Naples St.
 SPATHELF, Mrs. Louisa K., 1414 Sellers St.
 SPATHELF, Mr. and Mrs. Walter E., Stephen E., Jeanne L.,
 5119 Oakland St.
 SPEECHLEY, Mr. and Mrs. Leroy W., Leroy W., Jane A.,
 Nancy E., 5913 Tackawanna St.
 SPRINGFIELD, Clarence, 1519 Dyre St.
 STACHERSKI, Mr. and Mrs. Henry T., Henry F., Nancy A.,
 Jeanne F., 4803 Griscom St.
 STAHL, Fred, 3001 Glenview St.
 STAIER, Mr. and Mrs. William, 4925 Saul St., Apt. 25.
 STANGER, Clara, Ida, 920 Central Ave., Ocean City, N. J.
 *STATES, Mrs. John.
 STEELE, Mr. and Mrs. John I., 3050 Princeton Ave.
 STEIBLE, Dorothy L., 1320 Fillmore St.
 *STILES, Mrs. Glenn T.
 STITES, Mrs. John R., 1342 Arrott Arms C-1.
 STRONG, Mrs. Wm. A., 877 Bridge St.
 STUART, Carol A., Gloria M., 1033 Orthodox St.
 STURTEVANT, Dr. and Mrs. Charles N., 4321 Frankford Ave.
 SUMMERILL, Mr. and Mrs. Harry R., Joan E., 4821 Penn St.
 SWEENEY, Mrs. Lillian R., 4538 Oakmont St.
 SWENSON, Mr. and Mrs. Alvin A., 4719 Horrocks St.
 *SWENSON, Alvin A. Jr.
 SWENSON, Mr. Raymond F., Raymond F., Jr., Lori Jane, 2
 Beryl Road, and Tookany Park, Cheltenham, Pa.
 SWENSON, Dr. Warren H., Margaret A., Jefferson Court
 Apts.

T

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 TATE, Mr. and Mrs. Archibald, John A., 1534 Dyre St.
 TAYLOR, Mr. and Mrs. Charles H., Myrna E., 5416 Saul St.
 TAYLOR, Mrs. Charles J., Walter W., 4234 Frankford Ave.
 TEDROW, Mrs. Donald G., Donald G., 5014 Saul St.
 TEES, William, 3568 Sheffield Ave.
 TERRY, Mr. and Mrs. David F., David J., 1914 Kohl St.
 TERRY, Mr. and Mrs. Walter, Blue Grass Rd. and R.R.,
 Bustleton.
 THILO, Howard W., 5903 Charles St.
 THOMAS, Mr. and Mrs. Charles H., Natalie, 7237 Hanford
 Street.
 THOMAS, Mrs. Robert, Kelvin Ave., Somerton.

THORNTON, Mrs. Florence K., Edith F., 301 Stone Harbor
 Blvd., Cape May C.H., N. J.
 THORNTON, Mrs. William, 5300 Oakland St.
 THORP, Mrs. Benjamin S. Jr., Benjamin S. 3rd, Richard C.,
 5012 Penn St.
 THWAITE, Mrs. Joseph, Raymond, 4717 Griscom St.
 *TICKNER, Mrs. Joseph F.
 TODD, Mr. and Mrs. Charles, Charles Jr., 1228 Fillmore St.
 TODD, Mrs. William, 1228 Fillmore St.
 TODD, Mr. and Mrs. John J., 427 Evans St., Willow Grove.
 TODD, Mr. and Mrs. William Jr., Charlotte J., 314 Roslyn Ave.,
 Glenside.
 TOOLE, Mrs. Andrew, 4924 Duffield St.
 TOYE, Kathryn V., 4609 Hedge St.
 TRAVIS, Mary, Foulkrod Apts.
 TRAVIS, Mr. and Mrs. Henry H., 933 Foulkrod St.
 TRUSDELL, Blanche M., 4558 Mulberry St.
 TWIGG, Edith, 4925 Saul St.
 TYSON, Mrs. William E., William E., 1537 Longshore St.

U

UNDERWOOD, Mr. and Mrs. Howard, 5135 Oakland St.

V

VALENTINE, Mr. and Mrs. Charles J., 1135 Brill St.
 VAN ARSDALE, Minnie, 4650 Oakland St.
 VAN CLEVE, Mrs. Mary, Elizabeth, 4323 Tackawanna St.
 VITALE, Mrs. Michael F., 7038 Rising Sun Avenue.
 VOLZ, Mrs. Henry, 4317 Wingohocking St.
 VOVCSCO, Mrs. Paul R., Paul R., 8743 Holme Ave.

W

WALDECK, Mrs. E. W., 16 Simms St., Somerton
 WALDMAN, Mr. and Mrs. Joseph, 4919 Mulberry St.
 WALKER, David A., 1718 Scattergood St.
 WALKER, Mr. and Mrs. George T., 1332 Fillmore St.
 WALKER, Mr. and Mrs. Matthew B., Matthew B. Jr., 1128
 Arrott St.
 WALLACE, Mrs. John A., 3341 N. Kipp St.
 WALTER, Dorothy C., Carey R., Craig D., 776 Smylie Road
 WALTON, Mr. and Mrs. George R., 5133 Akron St.
 WALTON, Irma M., 1213 Bridge St.
 *WANEWETCH, Mabel, 4071 Creston St.

WARD, Mr. and Mrs. John A., June A., Linda, 1135 Overington Street.
 WARDLE, Mrs. J., 1841 Wakeling St.
 WARDLE, Mrs. Howard, Anne E., 918 Fillmore St.
 WARDLE, Mr. and Mrs. William C., 4505 Disston St.
 *WARDLOW, Mr. and Mrs. Ralph N., Patricia M.
 WARE, Mr. and Mrs. Walter J., Mary E., 3206 Glenview St.
 WARNE, Mr. and Mrs. Richard M., 453 Carl Mackley Apts.
 WARNE, Mr. and Mrs. Walter G., 453 Carl Mackley Apts., M and Bristol Sts.
 WARNE, Mr. and Mrs. Walter G. Jr., 435 Carl Mackley Apts.
 WASON, Mrs. William, 1813 Wakeling St.
 WATERS, Lindley B., 1228 Fillmore St.
 WATSON, Mrs. Henry W., 1059 Allengrove St.
 WEBSTER, Mrs. William C., Ellen L., William C., 1236 Harrison St.
 WENERD, Mr. and Mrs. Raymond L., 4052 Creston St.
 WERT, Mrs. Charles, 5380 Charles St.
 WEST, Ethel M., 6137 Hawthorne St.
 WEST, Mrs. Ernest E., 4644 Pilling St.
 WESTOVER, Mary B., 3404 N. Orianna St.
 WHITAKER, Mrs. Albert L., Joanne, 4715 Ramona Ave.
 WHITE, Mr. and Mrs. Byron P., 5444 Akron St.
 WHITE, Mrs. Edward Jr., 1322 Wakeling St.
 WHITE, Joan O., 3125 Longshore Ave.
 WHITE, Mr. and Mrs. Wriiford, Susan W., Gretchen E., 1104 Harrison St.
 WHITFIELD, Mr. and Mrs. William C., Kathleen, Janice, 1208 E. Bristol Street
 WHITEHEAD, Wilfred, Essex Hotel.
 WHITING, Mrs. I. H., James H. Jr., 1665 Fillmore St.
 WHITEKETTLE, Carol L., 1128 Anchor St.
 WICK, Ethel M., Helen B., 1425 Longshore Ave.
 WIDGER, Mr. and Mrs. Andrew, Doris E., 4715 Penn St.
 WIDGER, Mr. and Mrs. Samuel, 5341 Oakland St.
 WIECZERZAK, Mr. and Mrs. John M., Joan P., 2032 Bridge Street.
 WIEGAND, Mrs. Warren, Warren Jr., Fitler St. W. of Frankford Avenue.
 WILCOCK, Ella, 4700 Penn St.
 WILCOX, Mrs. Bessie, 5016 Castor Ave.
 WILCOX, Mr. and Mrs. James M., James M. Jr., Barbara J., 6803 Lynford St.
 WILEY, Mr. and Mrs. Wesley S., Judith, John W., 3717 Pheasant Ave.
 WILLIAMS, Mr. Charles, Pearl, 1119 Herbert St.
 WILLIAMS, Mrs. John M., 406 Chestnut Lane, Wayne, Pa.

WILLIAMS, Mr. and Mrs. Thomas A. Jr., Wistar Park Apts.
 WILLIAMS, Winifred M., 1208 Haworth St.
 WILLIS, Mr. and Mrs. William J., Nancy Lee, 8634 Teal Ave.
 WILLOTH, Mr. and Mrs. Robert H., 4712 Leiper St. Apt. M1.
 WILLS, Mrs. Geo. K., 5023 Duffield St.
 WILSON, Miss Marion G., 1310 Fillmore St.
 WILSON, Elizabeth M., 6708 Rowland Ave.
 WILSON, Helen, 1518 Overington St.
 *WINTERS, Mrs. George, 1326 Harrison.
 WINTHER, Mr. Charles R., Charles R. Jr., Harry C., Walter J., Marion E., William J., 1634 Allengrove St.
 WITHERS, Mr. and Mrs. Harold W., Crawford H., Donna J., 1080 Shore Lane.
 WOERN, Mr. and Mrs. Henry J., 3214 Princeton Ave.
 WOODHOUSE, Mrs. Eugene F., 1204 Wakeling St.
 WOODHOUSE, Mr. and Mrs. Samuel F., Holland, Pa.
 WOODINGTON, Mrs. Mary, Robert C., 4331 Orchard St.
 WORLEY, Mrs. Mary S., 3850 Bennington St.
 WRIGHT, Mrs. Elwood, Michael D., 5744 Frankford Ave.
 WRIGHT, Ralph E., Harold B., 4831 Frankford Ave.
 WRIGHT, Mrs. Richardson L., 1620 Wakeling St.

Y

YEAGER, Mrs. William, 5414 Oakland St.
 YELLAND, Mr. William H. Jr., William H., 1869 Haworth Street.
 YORTY, Mrs. Fern M., 5117 Akron St.
 YOUNG, Mrs. Harry E., Deborah A., 5107 Oxford Ave.
 YOUTCHEFF, Mr. and Mrs. Elliott A., Marianne G., Joanne L., 2122 Simon St.
 YOUTCHEFF, Mr. and Mrs. Joseph, 4435 Frankford Ave.

Z

ZEBLEY, Mrs. Norman, Winifred A., Richard N., 616 E. Sanger St.
 ZIEGLER, Janet I., 1457 Howell St.
 ZWALD, Mrs. Benjamin A., Mary L., David K., 5384 Charles Street.
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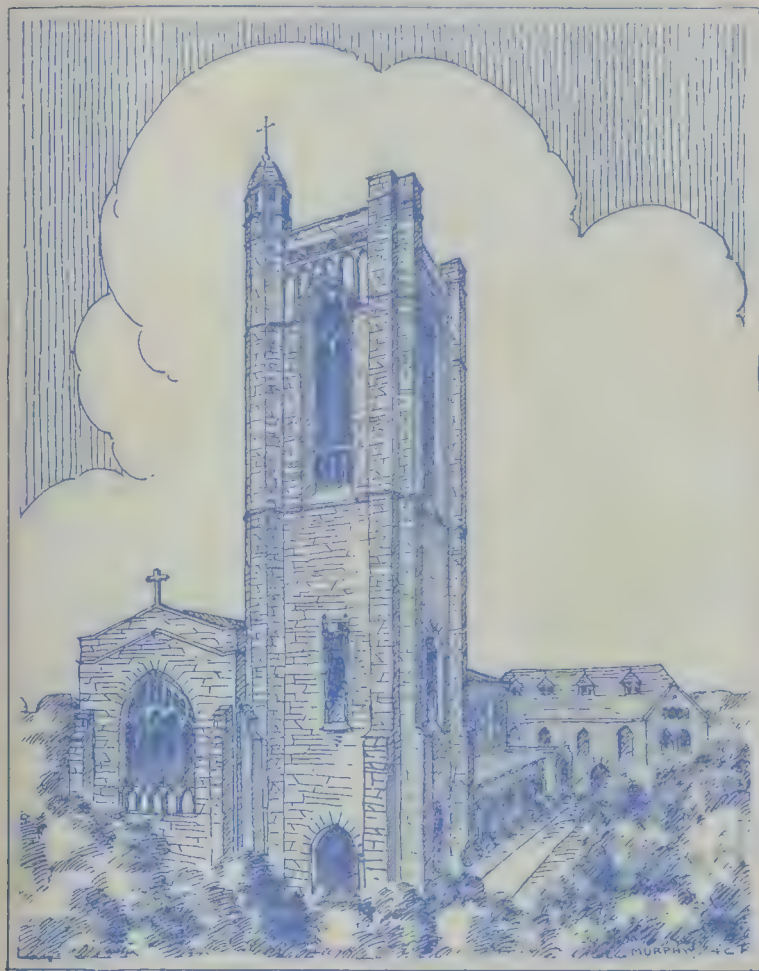
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1832-1952

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Rectory Phone: CU 8-0962

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WOMAN'S AUXILIARY	Miss Anna M. Ross, Chairman
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CHURCHMEN'S LEAGUE ..	Mr. John A. Ward, President
GIRLS' FRIENDLY SOCIETY (TEENAGE)	Mrs. George R. Miller, Branch Advisor
GIRLS' FRIENDLY SOCIETY (JUNIORS)	Mrs. Charles Taylor, Branch Advisor
YOUNG PEOPLES FELLOWSHIP	Walter M. Cox, President
ADVISORS: Mr. and Mrs. Harry Sipler, Mr. and Mrs. H. Summerill, Mr. and Mrs. H. Leppert	
YOUNG ADULTS CLUB	John Rothschild, President
YOUNG MARRIED COUPLES CLUB	Roy L. Ricker, President

SUNDAY SERVICES

7:45 A.M. —	Holy Communion
9:30 A.M. —	Church School
11:00 A.M. —	Morning Prayer and Sermon 1st Sunday in month — Holy Communion
7:30 P.M. —	Young People's Fellowship
8:00 P.M. —	Young Adults Club

VISITORS are welcome. Make yourself known to the Rector. Have your letter transferred if you have come to us permanently. Use the Church offering envelopes to support the work of the Church.

PLEASE INFORM the Rector in case of trouble or sickness, and also before making arrangements for Baptisms, Marriages and Funerals.

THE CHURCH is open daily.

OFFICE HOURS by appointment with the Clergy.

ST. MARK'S CHURCH, FRANKFORD

RECEIPTS — YEAR 1951

GENERAL FUND

Plate Collections	\$ 1,442.93
Current Envelopes	16,524.15
	<u>\$17,967.08</u>

FESTIVE DAYS

Lenten Services	\$ 249.51
Easter Day	2,415.81
Foundation Day	690.87
Christmas Day	1,766.83
	<u>\$ 5,123.02</u>

INCOME FROM TRUST FUNDS

RITTENHOUSE ESTATE

Church Pension Fund	\$ 840.00
Altar Guild	271.54
Music	453.72
Subscription Fund	279.50
	<u>\$ 1,844.76</u>
Less: Paid to Altar Guild	271.54
	<u>\$ 1,573.22</u>

OTHER INCOME

Insurance Dividend	\$ 171.30
Churching of Colors	25.61
Initial Envelopes	127.33
Bazaar	1,118.59
	<u>\$1,442.83</u>
Total Receipts - General Fund	<u>\$26,106.15</u>

ST. MARK'S CHURCH, FRANKFORD

RECEIPTS — YEAR 1951 (Continued)

MISSIONS

Missions: Envelopes	\$ 4,237.60
Church School	856.26
Woman's Auxiliary	330.00
	<u>\$ 5,423.86</u>

SPECIAL PURPOSE OFFERINGS

Bishop's Fund - Confirmation	\$ 75.95
Communion Alms	691.34
Thanksgiving Day	621.53
Divinity School	188.56
Diocesan Advancement Fun	974.63
	<u>\$ 2,552.01</u>

Total Receipts - All Sources	<u>\$34,082.02</u>
Balance - January 1, 1951	\$ 963.87
	<u>\$35,045.89</u>

ST. MARK'S CHURCH, FRANKFORD

DISBURSEMENTS — YEAR 1951

BUDGET EXPENSES

MINISTRY OF THE CHURCH

Salaries - Rector	\$ 4,800.00
Assistance	899.99
Church Pension Peremiums	974.25

\$ 6,674.24

MUSIC

Organist & Choir Director	\$ 1,500.00
Music	544.19

\$ 2,044.19

ADMINISTRATION

Parish Secretary	\$ 1,399.92
Clerk	150.00
Audit	75.00
Automobile Expense	600.00
Telephones	166.79
Stationery & Printing	382.98
Postage	345.27
Church Envelopes	179.51
St. Mark's Rector's Fund	600.00
Social Security Tax	50.28
Diocesan Assessments	966.79
Rent	195.00
Miscellaneous Expenses	458.00

\$ 5,569.54

PROMOTION

Choir Dinner, Parish Meetings	\$ 336.37
Advertising & Publicity	82.50
Nursery Expense	95.35
Lion of St. Mark	14.00

\$ 528.22

ST. MARK'S CHURCH, FRANKFORD

DISBURSEMENTS — YEAR 1951 (Continued)

PROPERTY

Sexton	\$ 1,950.00
Fuel - Church, Rectory, Sexton's House	2,099.17
Light & Power	788.97
Taxes	461.72
Insurance	1,443.15
Supplies for Maintenance	809.32

\$ 7,552.33

PROPERTY MAINTENANCE & IMPROVEMENTS

Repairs - Church	\$ 476.72
Parish House	236.83
Rectory	538.65
Sexton's House	116.28

\$ 2,117.82

Total - Budget Expenses \$24,486.34

MISSIONS

Missionary Quota	<u>\$ 5,872.00</u>
------------------------	--------------------

SPECIAL PURPOSE OFFERINGS

Bishop's Fund	\$ 75.95
Communion Alms	691.34
Episcopal Hospital	292.50
Frankford Hospital	292.50
Jerusalem Mission	25.00
Divinity School	188.56
Philadelphia Council of Churches	35.00
Diocesan Advancement Fund	1,000.00
	<u>\$ 2,600.85</u>

Total Disbursements \$32,959.19

Balance - December 31, 1951 2,086.70

\$35,045.89

ST. MARK'S CHURCH FRANKFORD

BUDGET — 1952

FOR CHURCH SUPPORT (Black side of envelope)

THE MINISTRY OF THE CHURCH

Rector	\$ 4,800.00	
Assistance for Rector	1,365.00	
Clergy Pension Premiums	840.00	\$ 7,005.00

MUSIC

Choir Director & Organist	\$ 1,600.00	
Music Supplies	500.00	2,100.00

ADMINISTRATION

Parish Secretary	\$ 1,450.00	
Clerk	150.00	
Assessments:—Episcopate	500.98	
Convention	516.31	
Salaries	88.63	
Stationery & Printing	450.00	
Telephones	200.00	
Postage	500.00	
Church Envelopes	150.00	
Audit	75.00	
Automobile Expenses	600.00	
Old Age Pension Premiums	52.95	
St. Mark's Rector's Fund	800.00	
Miscellaneous Expenses	80.00	5,613.87

PROMOTION

Advertising & Publicity	\$ 100.00	
Choir Dinner & Parish Meetings ..	600.00	
Every Member Canvass	200.00	
Nursery School	150.00	1,050.00

ST. MARK'S CHURCH FRANKFORD

BUDGET — 1952 (Continued)

PROPERTY

Sexton	\$ 2,080.00	
Insurance	1,500.00	
Taxes & Water Rent (Rectory & Sexton's House)	500.00	
Supplies	1,000.00	
Fuel: - Church	1,800.00	
Rectory	400.00	
Sexton's House	150.00	
Light	600.00	
Power	250.00	8,280.00
TOTAL		\$24,048.87

ST. MARK'S CHURCH FRANKFORD

ESTIMATED INCOME — 1952

FOR CHURCH SUPPORT (Black Side)

Plate	\$ 1,600.00	
Easter	2,500.00	
Lent	250.00	
Initial Offering	150.00	
Trust Fund	1,500.00	
Christmas Day	1,800.00	
Foundation Day	600.00	
Bazaar	1,000.00	
Envelopes (Black side)	14,648.87	
TOTAL		\$24,048.87

ST. MARK'S CHURCH FRANKFORD

BUDGET — 1952 (Continued)

MISSIONARY QUOTA (Red side of envelope) \$ 6,000.00

DIOCESAN QUOTA (Accepted provided
the amount is contributed by the Parish)

ESTIMATED INCOME — 1952

Woman's Auxiliary\$ 330.00
Church School 800.00
Envelopes (Red side) 4,870.00
\$6,000.00

REPAIRS & IMPROVEMENTS (Improvement

Fund Envelope) \$ 6,200.00

Church\$ 1,000.00
Parish House 1,400.00
Rectory 500.00
Sexton's House 100.00
Replacements 800.00
Organ Fund 1,000.00
Paving - Church Yard 1,400.00

TOTAL\$ 6,200.00

ESTIMATED INCOME — 1952

Organizations\$ 500.00
Special Projects 2,000.00
Envelopes (Improvement Fund) ... 3,700.00

TOTAL.....\$ 6,200.00

SUMMARY

1952 BUDGET

Missions\$ 6,000.00
Repairs & Improvements 6,200.00
Church Support 24,048.87

TOTAL BUDGET\$36,248.87

PHILADELPHIA FLAG PRESENTED TO ST. MARK'S

On Sunday, February 17, at the 11 o'clock service, at St. Mark's Church, Frankford, Mr. Thomas Buckley, former Director of Public Works, presented a Philadelphia flag to commemorate the completion of nearly half a century of public service. The flag was given by the Buckley family as an appreciation gift. Sunday was set aside as Philadelphia Day. Mr. Buckley in his address stated that "Philadelphia Day possesses great potentialities for good if further developed. A tremendous force for the betterment of the city would be activated if such an observance was held once a year in all of its more than 1250 Churches. A day dedicated to reflection, in the House of God, upon the spiritual nature and obligations of citizenship. Days on which might be created a better understanding of the problems and the needs of a great city and of the importance of the 'Master Plant' to the membership of all churches, both in and out of public service. It would strengthen and inspire all striving to improve government and particularly those of this intent employed in municipal services. The presentation of the flag is intended not only to mark completion of nearly a half century of Public Service by the speaker but also the services of many others in the Parish to be mentioned later. At the same time and perhaps of greater moment, it is a token of appreciation of the fact that whatever achievements, reputation and honors have resulted from this stewardship, they are wholly due to the

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religious training received in St. Mark's and to the many years of active service in its affairs. Contrary to popular belief, religion often plays an active part in public life."

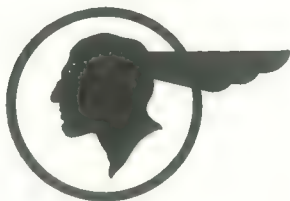
Mr. Buckley read a list of twenty names of members of St. Mark's who have served the city in public office. "The flag in which our interest is centered today is truly a 'service flag.' Wherever it is displayed it stands as the banner of all who strive for the best in government and public service. It's blue color symbolizes constancy and loyalty; the gold color the purity and value of the kind of service that is so essential to good government. Therefore, it is our hope that this flag will ever stand as a reminder of the many men of St. Mark's who have rendered honest and efficient Public Service. The flag was authorized by an Ordinance approved March 27, 1895 and the Coat of Arms (Seal) it displays was adopted by Ordinance approved February 14, 1874. The Coat of Arms or Seal comprises eight elements, arranged in accordance with the provisions of the authorizing Ordinance:

1. The Arm and Scales of Justice.
2. A Shield, typifying protection.
3. A Plow, standing for Husbandry and Thrift.
4. A Ship, indicating Commerce and Prosperity.
5. An Anchor, the symbol of Steadfastness (recorded on Scroll).
6. An Olive Branch, for Peace and Friendliness.
7. A Cornucopis, the Horn of Plenty.

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We wish to take this opportunity to thank our Advertisers for their generous support and to suggest that the members of St. Mark's patronize our Advertisers whenever the opportunity should present itself.

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Organizations and Meeting Nights

THIS CHURCH

Is a part of the Protestant Episcopal Church which maintains the great traditions of the Anglican Communion. It offers to all a spiritual home and a place of worship where reverence, dignity and beauty are the notes which the services of the Prayer Book emphasize. It invites you, if you are not otherwise affiliated, to unite with it.

In its ministry and sacraments this Church preserves historic continuity with the Early Christian Church and at the same time holds to the intellectual freedom and democracy of the Evangelical Churches.

HER FELLOWSHIP

There are many opportunities, as listed, to meet with our people in profitable work for the Church and community and in Christian fellowship. You will be most welcome to any of them.

THE CHURCH SCHOOL

Provides modern training for young people in the principles of the Christian faith as shown in the Bible, in the traditions of the Church and in active Christian service as a foundation for growth in character. Nursery Class, kindergarten and primary groups up through high school meet at 11 A.M. Small children may be left in the Nursery while the parents attend the 11 o'clock service.

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CHURCHMEN'S LEAGUE

A group for men, meets first Tuesday and third Monday of the month, 8 P.M.

YOUNG MARRIED COUPLES

Meets the first Saturday of the month. 8 P.M.

YOUNG ADULT CLUB

Meets each Sunday evening at 8 o'clock.

CHURCH CHOIR

Composed of men, women and boys. Rehearsals for boys Thursdays at 6:45 P.M. and for adults at 8 P.M.

GIRLS' CHOIR

For girls nine years and up. Assists at the Church School service. Thursdays at 4 P.M.

YOUNG PEOPLE'S FELLOWSHIP

Young people of high school age, meetings on Sunday evenings at 7:30 o'clock.

GIRLS' FRIENDLY SOCIETY

For teen age girls, meets each Monday 7:30 P.M.; Juniors meet each Saturday morning.

SERVERS' GUILD

For young men who assist in the Church services.

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St. Mark's Builds for the Future

A program is under way to modernize the pipe organ at St. Mark's Church. The present organ was purchased in 1908 from Haskell Organ Company. It was dedicated on December 6, 1910, by the Rev. John B. Harding. "This organ is dedicated to the praise of Almighty God and is to commemorate good offices of Frank R. Watson, Architect and a former organist of the Church." St. Mark's was fortunate in procuring this instrument that was musically better than most of the organs of that period. One of the features was the use of 8 foot foundation tone or Diapason tone plus heavy flutes. Added to this were a few mixture stops to add color to the tonal structure. The reeds were of necessity rather harsh in tone.

Specifications for pipe organs today are quite different than in 1908. There is required higher pitched pipes which add considerable color. This is lacking in our present organ. The reed pipes could be improved by revoicing and rearranging. This is necessary to give the organ more brilliance and tone quality. These suggestions are under consideration by the firm that repairs and maintains our pipe organ. It may be that new stops will be added and obsolete pipes discarded. There is a possibility that the organ chest which contains the reeds can be moved forward. Any improvement will cost thousands of dollars. An item of a thousand dollars a year has been placed in our budget to take care of this needed improvement. It is hoped that each year some improvement will be made.

This last year the problem of wind supply, which is vital to an organ, was studied carefully, and contracts were let to make the necessary improvements. The Vestry have installed a new 5 H.P. Orgoblo

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Blower to take the place of an antiquated blower. The new blower will supply sufficient air to take care of any added stops to the organ. At the same time, the Vestry contracted to have the two reservoirs which feed wind to the pipes repaired. This enables a steadier wind supply.

Another project to be considered in the near future is the replacement of electro-pneumatics which are outside and exposed to the weather. Modern instruments have the pneumatics on the inside. Also to be considered is the procuring of modern individual wind chests which enable an even distribution of air to all points. The sluggishness which is now evidenced will be diminished.

In 1940 we were fortunate in having a modern Austin console given to our church as a memorial by Mrs. Elizabeth W. France in memory of her husband. The console is adequate to handle any new additional stops. St. Mark's organ has served our church many years. It possesses a unique tone quality, but is far behind modern improvements. We all agree that St. Mark's choirs deserve the best that the church can afford. When you make your contribution to the improvement fund remember that you are helping make these new improvements to our pipe organ.

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St. Mark's Prepares for the Future

"I would like to give a memorial," is a remark which is made frequently to the rector and members of the Vestry. St. Mark's Church is rich in memorials. The majority of them were given when the church was originally built. Because of the uniqueness of these memorials, the insurance of the church has been increased from \$300,000 to almost a million dollars. We are indeed grateful to those who were so generous. We feel a keen obligation to maintain these memorials and to see that they are properly insured. There seems at present little to be desired. A number of the stained glass windows which were given as memorials are in need of repair. The cost at the present time is prohibitive. It costs more to repair the windows than the windows originally cost. Some day, in the not too distant future, these windows will have to be attended to.

The Endowment Fund was set up to provide income for maintaining the church properties. It was the intention of those who founded the Endowment Fund not to use the interest on invested funds until the endowment has reached \$100,000. This fund enables persons who are desirous of giving memorials and are unable to give a sufficient sum to purchase a memorial to remember their loved ones. It is a perpetual memorial which receives gifts each year from interested donors. It is a living memorial which has slowly grown through small gifts to its present day book value of \$26,141.50. During the past few years, members have been encouraged to use the Endowment Fund as a means of expressing sympathy to the bereaved. Instead of flowers, friends have been sending contributions to the Endowment Fund, and a card of sympathy has been made available to be sent to the family. We hope that some of

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our members will take advantage of this thoughtful and helpful way of remembering the deceased.

There have been a number of new memorials added in the past few years. Recently, five speakers to the new amplification set were dedicated. There are still a number of these speakers available. A new honor roll has been approved by the Vestry which will contain all the names of the men who served in World War II. The new list will be arranged in alphabetical order. The list will be encased in a hammered iron frame. A member of the congregation is preparing to give an altar for the Narthex. The Altar Guild have announced memorials are being requested and suitable appointments are being purchased.

Five years ago, a program was started in the parish house to replace all the old windows which were obsolete. All the windows on the first floor and five on the second floor were given as memorials. Recently, the Vestry approved the purchase of four more windows for the parish house which may be procured as memorials. These windows are not expensive, and most acceptable. If anyone is interested, please speak to either the Rector or Mr. Walter Gossling, who is Chairman of the Committee on Memorials.

We are inclined to agree that most memorials given to the church are perishable. No one can guarantee the life of any memorial. Those who give gifts in memory of their loved ones appreciate this fact. When Jesus was attended by a woman who broke precious ointments on Him, He remarked that what she did would be a lasting memorial to her thoughtfulness, kindness and generosity. These words of our Lord have been an incentive to people to give memorials. There is something else about the memorial which is desirable, it keeps continually

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before us the names of those who have served the church and served well. Memorials stand as reminders to those who need encouragement. Memorials serve a purpose, and in that service benefit all. We hope that our people will be continually remembering the needs of their church. The rubrics of the prayer book instruct the clergy to call attention to the giving of gifts to the church. The church is a living memorial to our Lord and Master, Jesus Christ.



Service Men's List

SAMUEL H. BALLAM, JR.	KENNETH R. LOESCH
DAVID M. BOULDEN	RONALD J. MASON
PHILIP BOULDEN	ROBERT McKEOWN
PHILIP C. BUCK	DR. LOUIS A. PEGEL
JOHN W. FRANCIS	EVERETT T. RAYLMAN
DR. HARRY R. GOSSLING	ROBERT H. SCHMIDT
ROBERT E. HENNINGER	PAUL W. SILBERT
EDWARD S. HICKS, JR.	JAMES HAROLD SMITH
ROBERT HOFMEISTER	WILLIAM TODD
DONALD E. INMAN	WILLIAM WINTHER
DONALD E. KOLBER	SAMUEL WOODHOUSE
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Directory of Our Members

Starting with page 37 is the printing of a directory of our members. We hope you will find your name and address correctly listed.

In this edition there may be errors. This directory has been compiled from available records at the Church office. If you find an error, or if your name is not listed, please fill out the form below, which can be detached and turned into the office, or put in the collection plate on any Sunday. With this information we will correct future printings.

REMEMBER: The correctness of our office records depends on you — the Church member. If you change your address — notify the Church office immediately.

ST. MARK'S DIRECTORY

Please make the following change or addition in the directory:

NAME

ADDRESS

FAMILY MEMBERS

.....
.....
.....
.....

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ADAMS, Mr. and Mrs. Robert, Blanche, 5327 Horrocks St.
ADAMSON, Mr. and Mrs. Joseph, John J., 1645 Dyre St.
*ADSHEAD, Mr. and Mrs. Frank, William M., 927 Herbert St.
ADSHEAD, Dr. and Mrs. Frank, Jr., Dorothy J., 9 Beryl Rd.
ADSHEAD, Mr. and Mrs. Howard, 5117 Cottage St.
ADSHEAD, Mrs. Mary E., Old Ladies Home, Wiss.
ADSHEAD, Mr. Nelson L., 7418 Lawndale St.
ADSHEAD, Mrs. Nelson, 4736 Darrah St.
ALTENDERFER, Mr. and Mrs. Albert, 195 Carl Mackley
Apts., M and Bristol Sts.
AMICONE, Mrs. Elenore C., Anthony, 304 S. 23rd St.
ANDERSON, Donald, 1445 E. Luzerne St.
ANDERSON, Mrs. William C., Carl R., Karen J., William C.,
6515 Large St.
APGAR, Mrs. C. W., 4611 Naples St.
APGAR, Charles W., Jr., 6333 Cardiff St.
ARBUCKLE, Edith J., 1647 Pratt St.
ARBUCKLE, Mr. and Mrs. Walter R., Russell G., Marilyn A.,
5222 Hawthorne St.
ARCHER, Mrs. Raymond R., Scott, 1663 Meadow St.
ASHBY, Mr. and Mrs. Thomas, Jr., Christine, 4016 Vista St.
ASHWORTH, Mrs. George H., Elsie, William, 957 Dyre St.
ASPEN, Mr. and Mrs. Horace N., 4924 Charles St.
ASPEN, Mr. and Mrs. Nelson P., Leslie P., 1445 Stevens St.
ATCHESON, William, 6625 Frankford Ave.
ATKINSON, Andrew R., 1546 E. Lycoming St.
AYER, Mr. and Mrs. Virgil R., Charlotte M., Suzanne, Presi-
dent Nr. Academy Rd.
AYLING, Mrs. William, 4825 Darrah St.

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BACHE, Mr. and Mrs. Benjamin F., 1114 Pratt St.
BAHAM, Sarah P., 937 Foulkrod St.
BAHME, Nancy B., 5225 Hawthorne St.
BAILEY, Elsie, 4507 Tackawanna St.
BAKEWELL, Bertha, 1623 Allengrove St.
BALLAM, Mr. and Mrs. Samuel H., Jr., Barbara J., Samuel H.,
III, 1110 Haworth St.
BANCROFT, Bessie, 4925 Penn St.
BARBOUR, J. Harry, 5722 Greene St.
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BATTERSBY, Mrs. Margaret Ann, 4644 Penn St.

BAYERS, Mrs. George J., 4918 Griscom St.

BEAUMONT, Mrs. Frances E., 1342 Foulkrod St.

BENDER, Mr. and Mrs. E. Leslie, Leslie D., 1137 Wakeling St.

BENEK, Mr. and Mrs. Stanley A., Ronald S., Barry A., Sharyn V., 1642 Foulkrod St.

BENHAM, Mr. and Mrs. Sidney A., 1218 Devereaux St.

BENNER, Mrs. Ashton E., Eleanor E., 1112 Arrott St.

BENNINGTON, Mr. Kenneth B., Jr., 5035 Gransback St.

BENSON, Mrs. Duard A., Judith Mae, 1326 Harrison St.

BERGBAUER, Mrs. Sylvester W., 1334 Foulkrod St.

BICKLEY, Mr. and Mrs. Charles L., Janet K., Robert C., Margaret A., 4425 Higbee St.

BILES, Mrs. Alice Cooke, Mr. William A., Robert W., 2074 LaRue St.

BINDER, Mrs. Francis, James C., 5120 Duffield St.

BIRKBECK, Mr. and Mrs. Alfred, 1340 Foulkrod St.

BIRKELBACH, Mrs. Raymond T., 552 School House Lane, Willow Grove, Pa.

BISHOP, Noreen, 4652 Leshner St.

BLACKMAN, Mrs. Elizabeth, Albert, 4346 Frankford Ave.

BLAIR, Mrs. Benjamin, 1620 Wakeling St.

BLAKE, Mrs. Lillie, 1917 Welsh Rd.

BLAKELY, Dr. Fred C., 4844 Frankford Ave.

*BLAKER, Mrs. Lewis, Claudine, C.

BLAKEY, Mrs. Eric, 4948 Bingham St.

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 WHITE, Mrs. Edward, Jr., 1322 Wakeling St.
 WHITE, Mr. and Mrs. Wrixford, Susan W., Gretchen E., 1104 Harrison St.
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YEAGER, Mrs. William, 5414 Oakland St.
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 ZWALD, Mrs. Benjamin A., Mary L., David K., 5384 Charles Street

*Address uncertain

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BARTH, Frederick W., 1705 Foulkrod St.
BROUGH, Edward C., 4251 Romain St.
CLARK, William H., Jr., 1506 Van Kirk St.
DIETRICH, Helene Jane, 1822 Gillingham St.
DIETRICH, Marlene E., 1822 Gillingham St.
HARMER, Phyllis A., 4600 Devereaux St.
HUTCHINSON, Barbara A., 4037 Comly St.
LEMKE, Richard G., 1924 Briggs St.
LESHER, Donald W., 4570 Ditman St.
MOROZ, Marjorie E., 2032 Bridge St.
SMITH, Walter P., 1122 Brill St.
TRAVIS, Judith H., 933 Foulkrod St.
TROTTER, Charles R., 4570 Ditman St.
WALKER, Ruth Magdalena, 1128 Arrott St.
BROUGH, Edward C., Jr., 4251 Romain St.
GASKILL, Mrs. Margaret J., 4044 Lawndale St.
GIBSON, Mr. and Mrs. George W., 1134 Harrison St.
GRUNINGER, Herman T., 3rd, 4346 Frankford Ave.
GUTEKUNST, Mr. George C., 1301 Foulkrod St.
HALLAM, Mrs. Harriett G., 812 Glenview St.
HUSTEAD, Mr. Charles L., 5112 N. Broad St.
KOP, Mrs. Ruth Rice, 4712 Leiper St.
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RICE, Mr. and Mrs. Victor E., 3611 N. 22nd St.
ROSS, Mr. and Mrs. Hugh B., 4441 Griscom St.
SMITH, Mr. and Mrs. Walter E., 1122 Brill St.
TROTTER, James C., 4570 Ditman St.
WOLF, Miss Rhoda B., 1014 Haworth St.
HADLEY, Mrs. John S., 4634 Penn St.
JAGGERS, Mr. and Mrs. Harry, 4640 H Street
MATTIS, Mr. and Mrs. John E., 5830 Penn St.
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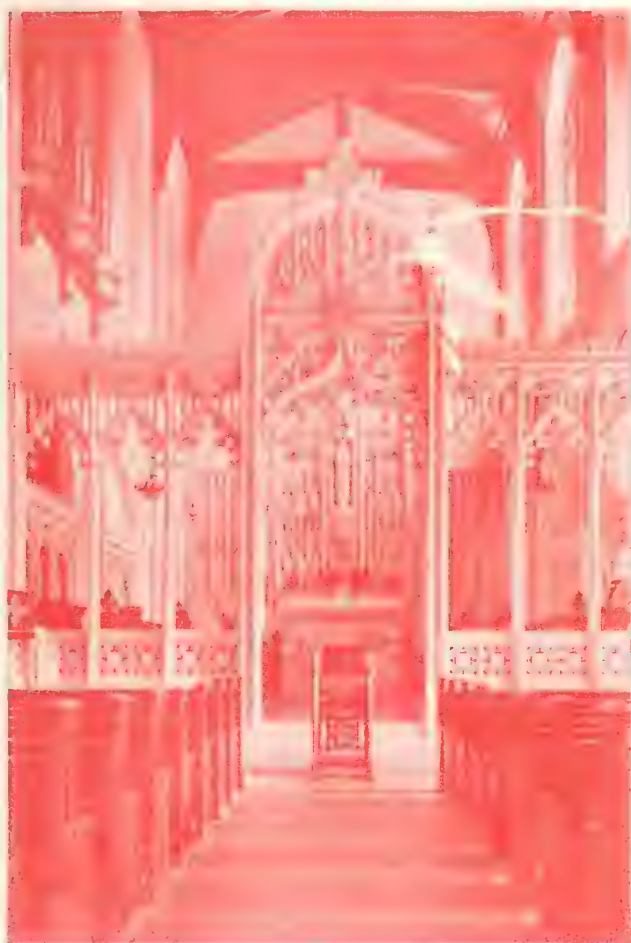
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SUNDAY SERVICES

7:45 A.M. — Holy Communion
9:30 A.M. — Church School
11:00 A.M. — Morning Prayer and Sermon
1st Sunday in month — Holy Communion
7:30 P.M. — Young People's Fellowship
8:00 P.M. — Young Adults Club — every other Sunday evening
VISITORS are welcome. Make yourself known to the Rector. Have your letter transferred if you have come to us permanently. Use the Church offering envelopes to support the work of the Church.
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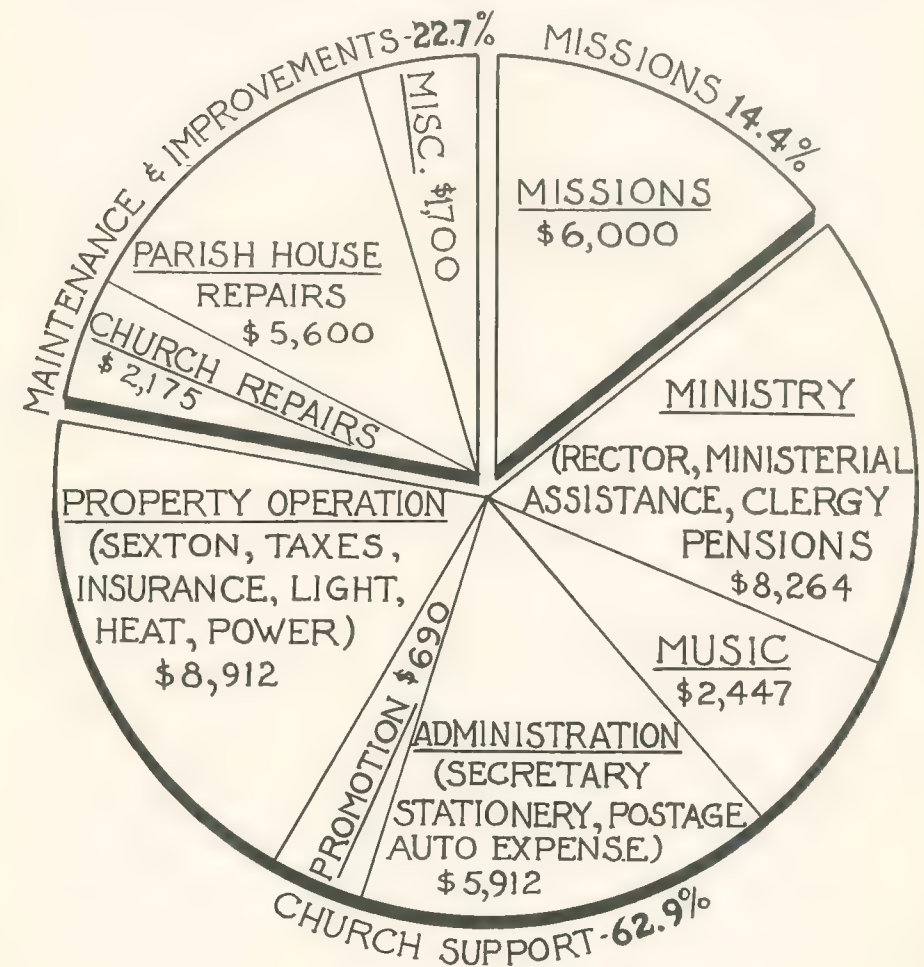
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PROGRESS

Mrs. Mary Glen would not recognize, today, the Frankford to which she traveled with others to avoid the sickness of Philadelphia in 1832. Frankford was the country, a haven from the urban disease ridden Philadelphia. Along "King's Highway" above Unity Street were broad fields and meadows. Perhaps the greatest disturbance to the peace and quiet of this primarily Quaker locality were the carriages and riders traveling the King's Highway to New York.

Mrs. Glen, a St. Peter's communicant, and her friends felt the need of religious instruction in their new home and that fall hired Morrow's School Room on Paul Street for the establishment of a Sunday School at which were held regular services soon conducted by the Reverend Mr. George Sheets, rector of Oxford Parish. The gratification of Mrs. Glen and her friends in securing the services of Mr. Sheets must have been great, for Mr. Sheets was well known for his ability to establish and maintain a church. In 1835, the congregation rented the "Academy", (present location of Rehoboth Church), to accommodate its increased numbers. The same year a small tract of land on Griscom Street across from our present building was bought, and upon it the first real home of our church was built (the previous locations having been rented). This building, the "Tabernacle", was enlarged in 1837, despite the fact that the present church site had been bought for the erection of an "Episcopal church in Frankford". During all this time and until 1846, Mr. Sheets continued to preach and to superintend the Sunday School.

It was not until July 19, 1846, that the parish of St. Mark's was established. A meeting was held at the home of Mr. William Overington for this purpose. A building program was organized and in the fall of 1846 the first church building was sufficiently completed to hold services. The Reverend Mr. Henry S. Spackman was placed in charge of the new church. To help finance the new building, the Tabernacle and its land were sold.

During the next 30 odd years, Frankford lost its suburban atmosphere and became an integral part of an increasingly industrial Philadelphia. Among the increasing population were many persons of English origin who rightly belonged to the church. Special efforts were made to incorporate them into the Church.

Because of its industrial nature, Frankford felt the panic of 1857 deeply. St. Mark's Church, by the devotion and industry of its members, nobly aided all who had been remotely connected with it. In so doing, the bread was cast upon the waters, and St. Mark's Church was firmly established as a thriving and growing part of Frankford. In 1869 and 1870, two other missionary efforts of our church bore fruit in the securing of Charters for St. Steven's Church (Bridesburg), and St. Paul's Church

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(Aramingo). Our rector during this time, 1853 to 1881, was the Reverend Dr. Daniel S. Miller. Dr. Miller was succeeded by the Reverend Mr. Robert C. Booth, who held the assignment until 1889.

On the fiftieth anniversary, St. Mark's had a "Jubilee Year" to mark the progress which was so apparent to all close to the church. From its humble few in Morrow's School House the enrollment had risen to 1109 communicants. The budget for this year was for \$10,308.27, with the church emerging free of debt.

At the end of Mr. Booth's service to St. Mark's, the Reverend Mr. Frederick B. Avery accepted these duties and served as rector for approximately four years.

In 1892, we were fortunate in securing the devoted services of a most singular rector who instigated and conducted to its completion the greatest building program that the church has yet to see. The Reverend Mr. John B. Harding accepted our call on December 20, 1892, while rector of the Church of our Savior, Baltimore, and began his duties with us February 12, 1893.

In 1894, the rectory on Arrott Street was constructed at the cost of \$10,000. To satisfy a pressing need, arrangements were made for the building of the present Parish House. This construction was completed in 1897 at the cost of \$32,500. By 1900, all indebtedness again was erased.

Easter Monday, April 1, 1907, saw ground broken for the new church. In 1908, the present building was dedicated. In 1915, the new church was consecrated "to the Glory of God and in abiding memory of His Faithful People".

The cooperation of the church members in overcoming the tremendous debt of the new building probably was a heartening to Mr. Harding as was Mr. Harding's deep faith to the members. Bazaars, operettas by the choir, increased giving by individuals, all combined to bring the church to a debt-free position by 1915. Approximately \$170,000 had been raised in this great undertaking.

After 28 years of faithful, selfless service and unswerving devotion to his friends and to his calling, Mr. Harding died in the year 1921.

In 1922, St. Bartholomew's Church (Wissinoming), after being a mission of St. Mark's since 1895, was strong enough to take its place as a sister parish.

St. Mark's celebrated her centennial in 1932. The week of October 23 to 30 was especially set aside for this purpose. It was a source of deep pleasure to have two individuals who had entered the ministry from St. Mark's return to assist in this celebration. They were the Right Reverend Frank W. Creighton, Bishop of Mexico, and the Reverend John R. Hart, Rector of the Valley Forge Chapel. At this time there were 1259 com-

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municans. It was unfortunate that the Reverend Leslie F. Potter, who, following Mr. Harding, continued the spiritual guidance of the church and who had taken a great part in the planning of the centennial celebration, had passed on a few months prior, in July.

During the succeeding years of the rectorship of the Reverend Mr. Edmund H. Carhart, our church entered into a leveling off period. With well over a thousand communicants, St. Mark's had grown up. Physical growth had ceased. With the exception of the war years, when families were migrating frequently, and during which our rolls experienced a great temporary inflation, our numerical strength has remained fairly constant through to the present rectorship of the Reverend Mr. Albert F. Fischer.

St. Mark's Church has reached another turning point. It is a dangerous point for things are well with us. We have a strong membership and marvelous and beautiful properties. We have reached a plateau in our development. Such a situation breeds complacency and self-satisfaction. We could lull ourselves into a false feeling of security. We could withdraw into our own shells, become selfish, fail to evaluate our actions as to their effect on others, or forget to try to progress.

St. Mark's Church has attained a certain degree of physical maturity. Spiritual growth, however, is never fully achieved. In the seeking of our spiritual maturity we shall find the means for a long and vigorous life of service for St. Mark's Church. May God be with us in our endeavors.

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Organizations and Meeting Nights

ST. MARK'S CHOIRS

SENIOR CHOIR — rehearsals weekly on Thursday nights — 8:00 P.M.
New members are always welcome, and auditions can be arranged
with our organist and choirmaster — Mrs. David MacGregor.

BOY'S CHOIR — minimum age, nine years old. Rehearsal each Thurs-
day afternoon — 6:45 P.M.

GIRL'S CHOIR — minimum age, nine years old. Rehearsal each Thurs-
day afternoon — 4:00 P.M.

CHURCH SCHOOL

The school is under the direct supervision of the Rector, and courses
are offered for all ages from Nursery school age through twelfth grade.
School convenes every Sunday morning in the Church at 9:30 A.M. A
nursery is provided at 11:00 A.M. for small children whose parents
attend the Sunday service.

A Mother's Class meets every Sunday as part of the Sunday School
and uses as its theme "Problems of Every Day Living".

ALTAR GUILD

A service organization dedicated to the care of the altar and its appoint-
ments. From three to five women serve one month each year.

WOMAN'S AUXILIARY

An afternoon group for mission work — meets the second and fourth
Thursdays of each month. Any woman who participates in the
Church's program of Worship, Study, Service, Gifts and Fellowship
is a potential member of the Auxiliary.

WOMEN'S AID

An evening group for women, meets the fourth Monday evening of
each month at 8:00 P.M. This organization is an informal social group
for women who cannot attend the afternoon meetings of the other
organizations of the church.

CHURCHMEN'S LEAGUE

An organization to promote fellowship among the men of the Church
and to participate in service activities. All men of St. Mark's are
considered members of the organization.

Meetings are held the third Monday of each month except during the
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GIRL'S FRIENDLY SOCIETY

For teen age girls, meets each Monday 7:30 P.M.; Juniors meet each
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YOUNG PEOPLE'S FELLOWSHIP

For boys and girls from 14 to 18 years of age. Meetings are held every Sunday evening in the Parish House at 7:30 P.M. The purpose of the group is to promote worship, participate in service activities connected with our Church, engage in study groups, and promote fellowship within this age group.

YOUNG ADULTS' CLUB

This organization of young men and women 18 years of age and over continues the work of the Y.P.F. in a more mature way.

YOUNG MARRIED COUPLES CLUB

An organization for young married couples to promote fellowship and assist in service activities of the Church.

Meetings are held the second Saturday night of each month at 8:15 P.M. in the Parish House.

Married couples of any age are welcome.

SERVERS' GUILD

For confirmed boys and men to serve at Altars, serve and usher at Holy Communion, and act as crucifers.

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This symbol is the sign of one of the grandest days in St. Mark's Church, for it marks the date of the start of a new tradition.

For some time many of us have felt that there was a need for a special spiritual activity following the Lenten Season. All of us know how members respond to the Call of Lent and then after Easter slide back into regular habits. Those who normally attend Church continue to come regularly and those who have attended on Palm Sunday and Easter quickly forget their responsibility and return to normal Sunday activity.

The Parish Council, working with the Rector, selected Whitsunday — the birthday of the Christian Church — as a most fitting day for this special service. The feeling in the Council was that all members working through their organizations could gain spiritual value by promoting this day.

By provoking questions with the 5/24/53 button, by newspaper advertising, spot radio announcements, and most important of all — personal solicitation, we worked toward our goal of 1300 people in Church on Whitsunday.

To make everyone welcome that morning, a decision was reached to expand the day into a Homecoming celebration. Refreshments were prepared under the supervision of Mrs. Croft and her Committee, and after the service, everyone was invited to the auditorium to meet old friends and become acquainted with new ones.

Our day was perfect in every respect. Beautiful weather, inspiring music by our Choirs, a fine sermon by the Rector, and most encouraging of all, a splendid outpouring of nearly nine hundred people. One of the biggest surprises, too, was the number of people who attended the reception after service. It was estimated that almost three hundred people stayed to visit and enjoy the refreshments.

St. Mark's can well be proud of their efforts with regard to this service. Although an idea such as this must begin with discussions between a few, it is only when the membership gets behind the plan, that success will come.

We have had an opportunity now to see what can be done when all of us work to fill the Church. The work we have started must be continued, and it will be up to us, the members, to see that our new found friends of 5/24/53 are not forgotten. Keep after these people — bring them back again and again, until they, like us, acquire the Sunday habit.

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There are many things in life which are so much a part of us that they become commonplace. It is only when we lose them or they are taken from us that we appreciate their value, both materially and intrinsically. This is true of our Church.

Years ago, a group of people, eager to perpetuate the life and teachings of the Episcopal Church, purchased ground and raised funds to build a Church. Their story is not a new story. Each generation eagerly tells it to the next. Their story is enshrined in our Church.

Living as we are, in an age of inflation, we have come to realize how valuable are the material bequests of our former members. The responsibility of merely maintaining Church properties and equipment makes us appreciate the wealth which is ours in stone, wood and metal. We have attempted to keep faith with our forebearers by maintaining these gifts. Just how valuable are our possessions?

If we were to purchase the ground alone, it would cost us \$50,000 today. It would cost us \$55,000 to replace the pipe organ. It would cost us over \$41,000 to replace the stained glass windows. It would also cost \$40,000 to replace the furniture and fixtures. We are the only Church in the Diocese of Pennsylvania which carries insurance on properties valued over a million dollars. The Church bells recently were appraised at \$90,000. It would be almost impossible to replace them. We spend each year about \$7,000 toward improving the properties and replacing antiquated equipment. This expense must be a continual drain on our resources.

Our greatest wealth, though, is not in buildings, but in people. The greatness of our Church is not in its value, but in the loyalty and faithfulness of our many members. We are fortunate at St. Mark's in that we have been recipients of so much. The traditions of the past which give significance to much that we hold dear to our religious lives, the cherished memories of faithful Christians, who, by their loyalty and devotion, have endowed us with a spirit of courage and fortitude, to these we are under obligation. Many, by their devoted efforts, are witnesses to an acceptance of this obligation, but this is not true of our whole membership.

We must never be satisfied in maintaining our buildings beautiful and modern. We must always be actively engaged in the task of enlisting others to share of the Church's blessings and to give of time and money for the Church's program.

It is not being selfish to desire the increased number of helping hands. We know from our own experience the blessings which come to those who work, give and pray for Christ's Kingdom.

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The following is a list of St. Mark's young men and women who are currently in the service of the United States. Home addresses are supplied so that you may correspond with them and help keep up their morale. Those of us who have been in the service know the value of a letter from home.

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DAVID M. BOULDEN, 1100 Allengrove St., Phila. 24
PHILIP BOULDEN, 1100 Allengrove St., Phila. 24
THOMAS E. CLEGG, 8018 Large St., Phila. 15
JAMES F. CLIMIE, 7805 Brous Ave., Phila. 35
JAMES F. DRINKWATER, 1647 Haworth St., Phila. 24
THOMAS GAUL, 994 Higbee Terrace, Phila. 11
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DAVID FRANK HOWARD, 1027 Allengrove St., Phila. 24
MISS JOAN JOHNSON, 5415 Valley St., Phila. 24
MISS JANE KIRKMAN, 1927 Harrison St., Phila. 24
DONALD E. KOLBER, 6934 Horrocks St., Phila. 24
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WILLIAM J. MACDONALD, 2169 Green St., San Francisco
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Directory of Our Members

Starting with page 31 is the printing of a directory of our members. We hope you will find your name and address correctly listed.

In this edition there may be errors. This directory has been compiled from available records at the Church office. If you find an error, or if your name is not listed, please fill out the form below, which can be detached and turned into the office, or put in the collection plate on any Sunday. With this information we will correct future printings.

REMEMBER: The correctness of our office records depends on you — the Church member. If you change your address — notify the Church office immediately.

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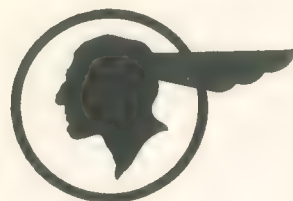
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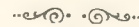
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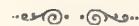
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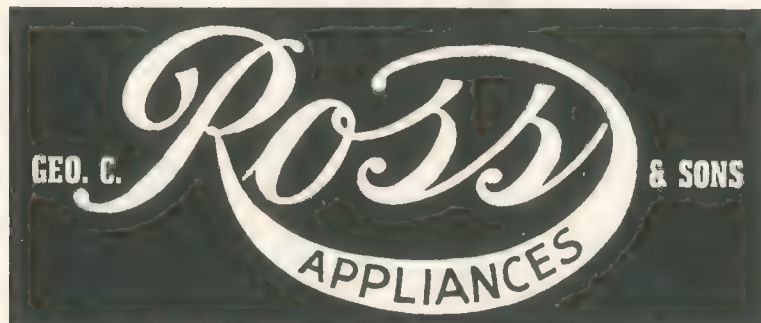
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7:45 A.M. — Holy Communion

9:30 A.M. — Church School, Morning Prayer and Sermon, Third Sunday - Holy Communion

11:00 A.M. — Morning Prayer and Sermon, First Sunday in Month - Holy Communion

7:30 P.M. — Young People's Fellowship

VISITORS are welcome. Make yourself known to the Rector. Have your letter transferred if you have come to us permanently. Use the Church offering envelopes to support the work of the Church.

PLEASE INFORM the Rector in case of trouble or sickness, and also before making arrangements for Baptisms, Marriages, and Funerals.

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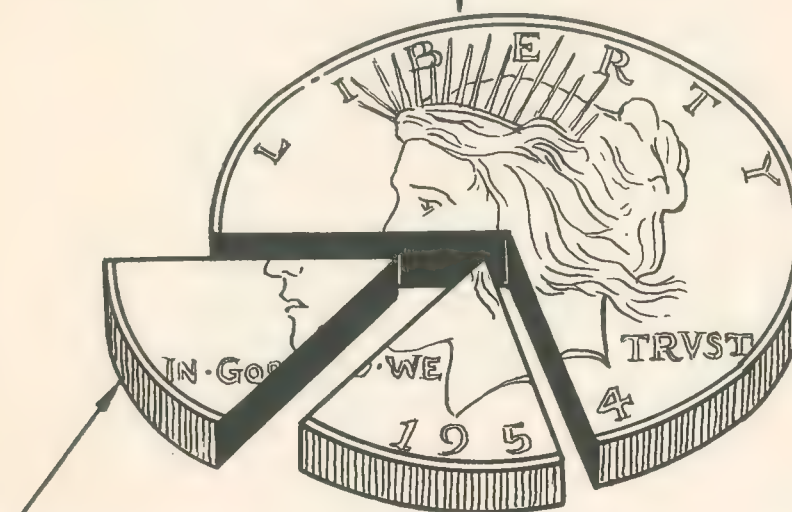
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CHAPEL OF PRAYER ALTAR

The Chapel of Prayer

It is not known just when the Narthex was first used for a Chapel. Some say it was during Dr. Edmund Carhart's ministry. It may have been before, but we do not know that it was out of a need for conservation of fuel that the new location was chosen.

Other needs were also met in selecting the Chapel. Weekday services were attended by a small group. Frequent services could be held without heating all the Church property. During the last war, weekday services were held and intercessory prayers were read for men and women in the Armed Forces.

Mr. Carl Collier was responsible for the appointments in the Chapel. He made the Altar, Altar Rail and a Cross. He also made other appointments which are still in use. During the last war, Mr. John Gossling, a Vestryman and Frankford attorney, interested in the welfare of young men, spent many noonday hours conducting services. He engendered a spirit of love and devotion for his Church. It was out of this expression of faithfulness that inspiration was given to the Rector to change the name of the Chapel from Narthex to Chapel of Prayer. During 1953 a number of new memorials were given to the Church for the Chapel of Prayer. Mrs. Mabel Croft gave the first appointment, two stained glass windows, as a Thank Offering. The Altar was given in Memory of John H. Gossling by his family; the Altar appointments in Memory of William and Anna W. Ayling by Mrs. George Taylor; the Altar Rail in Memory of Leroy W. Speechley, Jr., by his wife and family; the Altar Rail base and cushion were given by Mr. and Mrs. Raymond L. Wenerd in Memory of Leroy W. Speechley, Jr.; the Hanging Lamp given in Memory of Bertha W. Crankshaw, given by the Altar Guild; the new stained glass window and refinishing of the door leading into the Choir room are in Memory of Mary E. Oldham, given by Blanche Oldham; a number of linens have been donated by interested members; the Young Peoples' Fellowship gave funds for refinishing the wood work.

This year the Chapel was officially opened to the public for daily worship. Signs are on the outside directing persons to the Chapel and giving the hours when the Chapel is open.

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Church Windows

The stained glass windows in St. Mark's Church are among the outstanding examples in this area of the decorative art of Nicola D'Ascenzo, who died last spring at the age of 83. An internationally famed artist in stained glass, mosaics and mural decorations, Mr. D'Ascenzo made his home in Germantown and was active in art circles throughout the city.

Incidents in the life of Christ and the Gospel parables are depicted in the north and south aisle windows of St. Mark's Church. Along with the magnificent east and west windows, their rich colors and depth of expression have inspired several generations of worshippers. In future years they will continue to testify to Mr. D'Ascenzo's artistic genius.

Among his other works are windows in the Washington Memorial Chapel at Valley Forge, the Cathedral of St. John the Divine, New York, and the National Cathedral in Washington.

A native of Toricella, Italy, he came to the United States in 1882. He attended schools here and in New York and later studied in Rome.

Parish House Doors

During the last year, new doors were given to the Church by Miss Sarah Ireland in Memory of her sister. The doors were executed by Mr. William Heye Thompson, Architect. The stained glass windows above the doors were given by the Misses Ireland in Memory of their family. The addition has done much to improve the entranceway. We are grateful to the donors for their generous gifts.

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Property Replacement Fund Drive

During the fall of 1953, St. Mark's Church conducted a successful fund drive for essential property replacement and maintenance. Gifts and pledges totalling more than \$24,000 were received by December 1, 1953.

The Property Replacement Fund Drive Committee, composed of the Vestry and Auxiliary Vestry of the Church, originally sought to raise \$15,000 for necessary major repairs to the Church property over a two year period. More than 100 canvassers were enlisted to visit all the families of the parish between October 18 and November 15 to receive pledges.

Under the leadership of Chairman Thomas Buckley and his co-chairman, Samuel H. Ballam, Jr., the canvassers were divided into fifteen teams, and members of St. Mark's were fully informed as to the objects of the drive. Our rector, Rev. Albert F. Fischer, Jr., headed a Special Gifts Committee.

After a careful preparatory campaign, during which all members of our congregation learned how important this drive was to our Church, the drive was opened on October 18th at a luncheon given by the Young Married Couples Club to all canvassers. The highlight of the luncheon was the unveiling of a plaque which showed that almost 50% of our goal had already been pledged by people who contributed special gifts, and our canvassers whose pledges had to be turned in before they began their solicitations.

With this wonderful start, the canvassers went out to the people and here we found generosity we never dreamed existed. Our drive was a success beyond all expectations.

A new Parish House roof was installed, the boiler room was renovated, and Parish House windows were replaced. Whereas when our drive started, it was planned to use part of the funds to make needed repairs to the Church organ, it was now found possible to consider much more necessary long range improvements rather than satisfy ourselves with temporary repairs. Serious study is now being given to complete rebuilding of the organ.

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Boy's CHOIR — minimum age, nine years old. Rehearsal each Thursday afternoon at 6:45 P.M.

GIRL'S CHOIR — minimum age, nine years old. Rehearsal each Thursday afternoon at 4:00 P.M.

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MRS. WILLIAM P. CLAUSEN, *Assistant Superintendent*

Courses are open to all ages from Nursery School through twelfth grade.

School convenes every Sunday Morning at 9:30 A.M. in the Church. A nursery is provided at 11:00 A.M. for small children whose parents attend the Sunday service.

A Mother's Class meets every Sunday as part of the Sunday School. Holy Communion on the third Sunday in the month.

ALTAR GUILD

MRS. GEORGE H. CROFT, *President*

A service organization dedicated to the care of the Altars and their appointments. The Guild also assumes the responsibility for the care of choir vestments. This work is done by Choir Mothers who are members of the Altar Guild. A Flower Committee secures names of interested donors for each Sunday. There are two semi-annual meetings, one in October and one in June. The Guild is open to any woman who desires to serve.

WOMAN'S AUXILIARY

MRS. HERBERT W. RAUSCH, *President*

The Woman's Auxiliary is a National Church organization. Its primary concern is to promote the missionary work of the Church. Every confirmed woman is automatically a member of the Auxiliary. Meetings are held on the second and fourth Thursday of each month at 1:30 P.M. There are also, from time to time, other stated meetings which are advertised. The program of the organization follows the National Program of Worship, Study, Service and Fellowship. Each year a Blue Box is distributed which is collected and presented at the Annual Thank Offering Service. These boxes are made available to every woman in the Church. The Auxiliary sponsors a number of social activities to secure funds to raise their minimum quota to the Diocese.

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A social evening group for women. Meetings are held on the fourth Monday of each month at 8 P.M. The purpose of the organization is to provide an informal social program for women. A number of service projects are undertaken to raise funds to assist the Parish in the improvement program.

CHURCHMEN'S LEAGUE

MR. HERBERT A. LEPPERT, *President*

An organization to promote fellowship among men. Meetings are held on the third Monday evening of each month. A number of service projects include ushering on Sunday mornings, the Annual Oyster Supper, and assisting in the Annual Bazaar. The programs are varied each meeting to encourage the interest of men.

GIRL'S FRIENDLY SOCIETY (TEEN-AGE)

MRS. GEORGE R. MILLER, *Branch Advisor*

The Girl's Friendly is a part of the national organization of the Girl's Friendly Society. It meets each Monday evening at 7:30 for girls between the ages of 14 and 18. The purpose of the organization is to interest girls in a program of Service and Fellowship and to help them find an answer to their problems. The meetings are democratic, allowing for freedom of expression.

GIRL'S FRIENDLY SOCIETY (JUNIORS)

MRS. CHARLES H. TAYLOR, *Branch Advisor*

This group is for girls between 7 and 14 years of age and meets each Saturday morning at 10:00 A.M. Each meeting consists of three periods: (1) Handicraft, which instructs the girls in sewing, needlework and other duties of the homemaker; (2) Worship, this work teaches the girls to be good Church women; (3) Recreation, here the girls learn how to cooperate and play with others. The Society's motto is "Bear ye one another's burdens."

YOUNG PEOPLES' FELLOWSHIP

MR. JOHN EVANS, *President*

MR. AND MRS. H. R. SUMMERILL, *Advisors*

MR. AND MRS. HARRY SIPLER, *Advisors*

MR. AND MRS. J. C. HEBSACKER, *Advisors*

For boys and girls. Meetings are held every Sunday evening in the Parish House at 7:30 P.M. The purpose of the group is to promote worship, participate in service activities connected with the Church, engage in study groups and promote fellowship within this age group.

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An organization for married couples who meet on the second Saturday night of each month at 8:15. The purpose of the organization is to develop a sense of fellowship among the Church members. The program is varied to include Study, Fellowship and Recreation. The organization also sponsors a number of service projects in order to assist the Church financially.

PROFESSIONAL AND BUSINESS WOMEN'S GROUP

An evening group for unmarried professional and business women. This group is in the process of being organized. Meetings will be announced from time to time.

SERVER'S GUILD

The Server's Guild is made up of young men who have been confirmed. The Guild assists in the services of the Church by serving at the Altars and acting as Crucifers. Each young man is required a period of training before he is eligible to serve. The training is under the direction of Mr. Harry Shuttleworth. Every young man of the Church is eligible to be a member of the Guild.

FONT ROLL

MRS. EDWARD CARNALL, *Chairman*

When a child is baptized at St. Mark's, the name is given to the Font Roll. Each parent receives religious educational material. A program of pre-nursery study is presented through the mail. The child is remembered each birthday until such a time as he or she is eligible to attend the Church School. This material is well planned. The organization consists of a number of women who keep in contact with the families by personal visitations. The callers meet periodically to discuss the progress of their visitations. When young children are eligible for Church School, the Church School is notified, and an invitation is sent to the family. This organization affords the Church a wonderful opportunity to keep in contact with families of all baptized children.

PARISH COUNCIL

MR. JOHN C. HEBSACKER, *Chairman*

The Parish Council is an official organization of the Parish. The membership is composed of the chairmen of all organizations, plus additional members selected by the Chairman, who is also the presiding officer of the Auxiliary Vestry. The duty of the Council is to correlate social activities in order to avoid any conflict in scheduling of dates. This is done by maintaining a Church Calendar, and organizations must have the approval of the Council in order to arrange social functions. The Council also promotes activities on a

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Parish-wide basis such as the Spring Frolic and the Annual Church Bazaar. Committees are set up to assist the organization in the promotion of activities and in the distribution of tickets.

AUXILIARY VESTRY

MR. JOHN C. HEBSACKER, *Chairman*

The Auxiliary Vestry meets on the first Wednesday of each month. The organization is made up of fifteen men who are sponsored by the Vestry. Each member of the Auxiliary Vestry is assigned to a Committee of the Vestry. He serves on the same Committee as his sponsor. The organization affords young men an opportunity to be trained and skilled in tasks of assisting the Vestry and Rector. From time to time, the Vestry delegate certain projects to the Auxiliary Vestry. The Auxiliary Vestry have as their major concern the promotion of the Parish. Each year a Directory is prepared. The Whitsunday Service, which has become an annual affair, is a project of the Auxiliary Vestry. Members are reappointed after the annual election of the Vestry.

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Members of the congregation are urged to tell our advertisers that they have seen their advertisement in this year book as they purchase at their stores.

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The Whitsunday Homecoming Service at St. Mark's is planned as a fitting observance to the third great festival of Christendom. Only Christmas and Easter, marking the Incarnation and the resurrection of Christ, are of greater importance than Whitsunday in the life and worship of the Church. Christians throughout the world observe this Sunday, fifty days after Easter, as the birthday of the Church, when the Holy Spirit descended upon the first Christians, gathered in the Upper Room at Jerusalem.

Because of a tendency among Christians in previous generations to ignore the work of the Holy Spirit in the life of the Church, the observance of Whitsunday has been allowed to decline, with a consequent loss to the churches of spiritual life and power.

To stress the real meaning of Whitsunday at St. Mark's, a special homecoming service was started in 1953. Encouraged by the success of this first venture, the Whitsunday service committee planned to continue the annual observance on June 6, 1954, using the theme NEW LIFE. Buttons, posters and promotional letters carried this designation to remind each person to be in church on June 6 to be renewed and strengthened by the Holy Spirit, the Lord and Giver of Life.



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Builders for Christ Campaign

Episcopalians throughout the Diocese of Pennsylvania and the entire nation are joining in support of THE BUILDERS FOR CHRIST campaign authorized by the General Convention of the Church. A goal of \$4,150,000 was set by the National Council of the Episcopal Church as the minimum sum needed for construction, repair and expansion of churches, missions, schools and other buildings in the United States, the Far East and other missionary fields.

P. Blair Lee, President of the Western Savings Fund and General Chairman of the Builders for Christ campaign in the diocese of Pennsylvania, presented the needs of the campaign to the members of St. Mark's Church on Sunday, April 25, 1954.

Foremost among the capital requirements outlined by Mr. Lee in his address are the needs of the eleven theological seminaries for additional student dormitory space, library expansions and faculty housing, to help meet increased demands for enrollment. A sum of \$2,000,000 will go to these schools for improvement of existing facilities.

To reinforce Christianity's bulwark against communism in Japan, \$625,000 will be sent to that country for the reconstruction of war-torn churches and schools. Additional sums will be used for school and church building needs in the Philippines, in Puerto Rico and in areas of increasing population in the United States.

Members of St. Mark's, Frankford, organized to meet their goal of \$4500.00 in this important drive under the Chairmanship of Mr. James E. Embury. In addition to a special gifts canvass, St. Marks's climaxed the campaign by receiving the parish offering for the Builders for Christ at the Whitsunday Homecoming Service on June 6, 1954.

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Service Men's List



The following is a list of St. Mark's men and women who are currently in the service of the United States. Home addresses are supplied so that you may correspond with them and help keep up their morale. Those of us who have been in the service know the value of a letter from home.

JOHN ADAMSON, 1645 Dyre Street, Phila. 24, Pa.

NELSON P. ASPEN, 3515 Ingram St., Pacific Beach, San Diego, Calif.

DAVID M. BOULDEN, Wayne, Penna.

PHILIP BOULDEN, Wayne, Penna.

THOMAS CARTY, 1328 Fillmore Street, Phila. 24, Pa.

THOMAS E. CLEGG, 8018 Large Street, Phila. 15, Pa.

JAMES F. DRINKWATER, 1647 Haworth St., Phila. 24, Pa.

THOMAS GAUL, 994 Higbee Terrace, Phila. 11, Pa.

DAVID FRANK HOWARD, 1027 Allengrove St., Phila. 24, Pa.

DONALD E. KOLBER, 6934 Horrocks St., Phila. 24, Pa.

WILLIAM J. MACDONALD, 2169 Green St., San Francisco, California

RONALD J. MASON, 3553 Shelmire St., Phila. 36, Pa.

ROBERT McKEOWN, 918 Pratt St., Phila. 24, Pa.

PAUL WILLIAM SILBERT, 1319 McKinley St., Phila. 11, Pa.

WILLIAM J. SHADLE, JR., 6111 Back Lick Road, Springfield, Virginia

GEORGE A. STEVENSON, 219 Woodlawn Ave., Merchantville, N.J.

THEODORE WENTZEL, 1065 Allengrove St., Phila. 24, Pa.

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Directory of Our Members

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Starting with page 33 is the printing of a directory of our members. We hope you will find your name and address correctly listed.

In this edition there may be errors. This directory has been compiled from available records at the Church office. If you find an error, or if your name is not listed, please fill out the form below, which can be detached and turned into the office, or put in the collection plate on any Sunday. With this information we will correct future printings.

REMEMBER: The correctness of our office records depends on you — the Church member. If you change your address — notify the church office immediately.

ST. MARK'S DIRECTORY

Please make the following change or addition in the directory.

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ADSHEAD, Mrs. Frank, Dorothy J., 9 Beryl Road, Cheltenham
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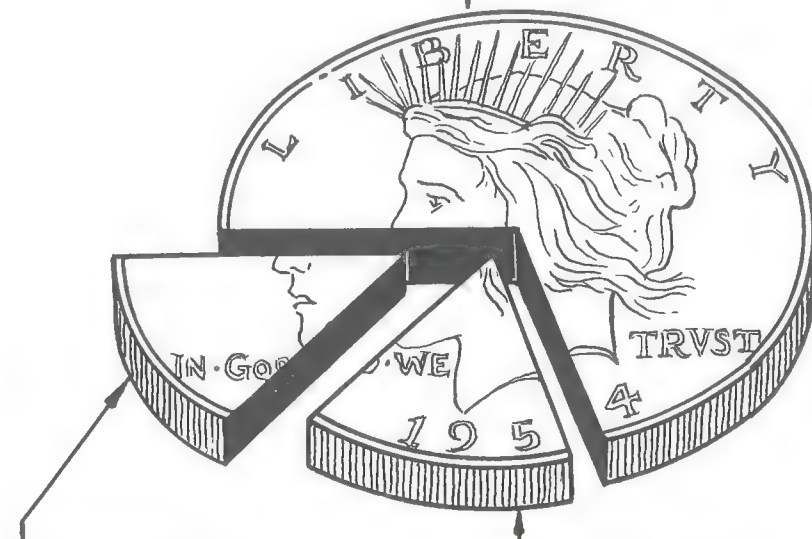
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His father, Harry Brown Sturtevant, was a mining engineer in the mid-west — a graduate of the University of Wisconsin. His mother, Mary Northmore, was the daughter of a superintendent of schools in a small town of northern Michigan.

Dr. Sturtevant was born in Ishpeming, Michigan, August 29, 1884, the oldest of four boys. One whom he loved dearly, died when he was 17 years old. One brother became Bishop of Fond-du-Lac and the other a mathematician — an insurance actuary.

At the turn of the century his father was in charge of some iron mines in Ely, Minnesota, and also a lay-reader of the Episcopal Church. The home was turned into a Sunday School, and when every room and even the stairways overflowed with over 100 pupils, a hall over a saloon was rented for a still larger Sunday school and for Church services which he conducted. Confirmation classes were held by the Bishop of Duluth in a Methodist Church.

Dr. Sturtevant graduated from St. Louis High School in 1903 (his father was then in charge of lead mines in Missouri). He had played football on the championship teams and managed several other school activities. He was president of his class.

He went direct from High School to the University of Pennsylvania Medical School, and graduated as a Doctor of Medicine in 1907. He was elected president of his class for the first five years after graduation.

He was intern at the Children's Seashore House in Atlantic City, at St. Christopher's Hospital for Children in Philadelphia, and at the University Hospital. He aspired to be a professor at the University, and was appointed to the out-patient department there as an assistant physician.

His first office was at 2033 Locust Street with a famous pediatrician, Dr. Charles A. Fife. He became Chief Assistant to Dr. Samuel Hamil at the Graduate Hospital.

Dr. Robert Bruce Burns, in Frankford, had a stroke in 1909, and one of Dr. Sturtevant's professors, whose help was desired to secure advancement at the University when deserved, asked Dr. Sturtevant to take Dr. Burns' practice until he could recover. Dr. Burns' sister, Miss Helen Burns, a teacher of the Bible School at St. Mark's, took care of Dr. Burns'

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home. The patients who came accepted Dr. Sturtevant so graciously and so gratefully, that soon he relinquished all thought of being a University professor, and devoted his life to being a General Practitioner with special emphasis on diseases of children.

He was elected Medical Chief at St. Christopher's Hospital for Children, and served there for 20 years. He married the Head Nurse of that Hospital June 10, 1910, at Mercersburg. She was Miss Kathreen Irvine, a sister of the Head Master of Mercersburg Academy.

A daughter and two sons were born, but their mother died in 1916. A year and a half later, he married the mother's sister, Miss Martha Irvine, who was devoted to the children. They were married at St. Mark's Church.

He had been elected Pediatrician to the Episcopal Hospital, and served that institution 20 years concurrently with his Chiefship at St. Christopher's Hospital.

In 1925 he was elected Chief of the Pediatric Department of the Frankford Hospital, and, with the help of some of his patients, it was possible to build and equip the new out-patient department and endow the Children's Ward. The out-patient department grew to over 3000 yearly visits. He served as Chief for 21 years. He was elected president of the Staff for two years, and was president of the Northeast Branch of the County Medical Society for one year.

He had invited 8 other doctors, each with a special interest in some field of medicine, to his home to form a Journal Club. Medical literature had become so voluminous that it was difficult to keep abreast of it all. Once a month these doctors met for several years, and each in turn gave a review of the literature of his particular specialty.

Dr. Sturtevant was physician to the Frankford Day Nursery its first few years, and to the Friends School on Orthodox Street for a while.

He was elected a Vestryman of St. Mark's Church, Frankford, in 1935, and made Chairman of the newly formed Endowment Committee. He was appointed by the Rector, Albert F. Fischer, Jr., as his Rector's Warden in 1947. He was elected Vestryman Emeritus when he retired.

He was president of the Historical Society of Frankford from 1950 until his retirement in 1955.

In 1938 he was elected president of the proposed Northeast Boys' Club, and, with the help of a representative Board of Directors and the support of the whole community, he guided the development of that organization which brings within its influence over 3000 boys every year. He was made Honorary President on his retirement.

He was a member of the Exchange Club of Frankford, and an Honorary Member of the Lions Club and the Optimist Club. He is a member of his County, State and National Medical Associations. He has been a member of the American Academy of Pediatrics and the Philadelphia Pediatric Society. He is a member of University Lodge No. 610, F. & A. M.

He was given a United States Selective Service Award for his medical service at home during World War II. In 1951 The Northeast Philadelphia Junior Chamber of Commerce awarded him the Man of the Year Award. In 1952 The National Society of the Sons of the American Revolution gave him their Good Citizenship Medal.

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Property Replacement Fund Drive

In the spring of 1953 the Vestry was faced with a serious problem, the replacement of the Parish House roof at an estimated cost of \$8,000. There were insufficient funds available to do this work and the weekly income was inadequate to provide the funds. The Vestry decided to make a special appeal to all members. However, because of the amount involved and the knowledge that other items of property would require replacement, it was decided to attempt to raise \$15,000. to meet all major requirements during the period from September, 1953 to September, 1955.

A committee was formed under the leadership of Mr. Thomas Buckley as chairman and Mr. Samuel H. Ballam, Jr. as co-chairman. Approximately eighty canvassers were present at the special service on Sunday, October 18, 1953, when the drive began. Every member of the Parish was visited by these canvassers during a four week period and the response was extremely generous. A total of \$24,610.80 was pledged by 492 individuals and families. Over 60% of the total was paid through pledges paid quarterly during the past two years and the remainder in single payments.

The new roof was installed and paid for without the Church's borrowing any money. A program of replacing the windows in the parish house was completed and some necessary work in the boiler room was accomplished. Originally, it was planned to devote \$5,000. to the repair of the organ. However, a complete survey of the condition of the organ resulted in the decision of the Vestry not to embark on a partial repair program. Instead it was unanimously decided to have the organ rebuilt at a cost of \$30,000., and the sum raised in the Property Replacement Fund Drive in excess of the original objectives will be devoted to this purpose.

The successful completion of the Property Replacement Fund Drive means far more than the physical work which has been done. It is a demonstration of our ability to work together as a Parish. Those who gave their time to attend canvassers' meetings and subsequently called on members certainly had a feeling of accomplishment. They knew they were doing something that was vital to the life of the Church and which could be achieved only with their help. All those who gave regardless of amount, many of whom were giving sacrificially, experienced the feeling of helping the Church and its work. To all those who served as canvassers, to those who contributed and prayed for the success of our drive, we extend our thanks.

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BOY'S CHOIR — minimum age, nine years old. Rehearsal each Thursday afternoon at 6:45 P.M.

GIRL'S CHOIR — minimum age, nine years old. Rehearsal each Thursday afternoon at 4:00 P.M.

CHURCH SCHOOL

REV. ALBERT F. FISCHER, JR., *Superintendent*

MRS. WILLIAM P. CLAUSEN, *Assistant Superintendent*

Courses are open to all ages from Nursery School through twelfth grade.

School convenes every Sunday Morning at 9:30 A.M. in the Church. A nursery is provided at 11:00 A.M. for small children whose parents attend the Sunday service.

A Mother's Class meets every Sunday as part of the Sunday School. Holy Communion on the third Sunday in the month.

ALTAR GUILD

MR. GEORGE H. CROFT, *President*

A service organization dedicated to the care of the Altars and their appointments. The Guild also assumes the responsibility for the care of choir vestments. This work is done by Choir Mothers who are members of the Altar Guild. A Flower Committee secures names of interested donors for each Sunday. There are two semi-annual meetings, one in October and one in June. The Guild is open to any woman who desires to serve.

WOMAN'S AUXILIARY

MRS. EDWARD H. GOSSLING, *President*

The Woman's Auxiliary is a National Church organization. Its primary concern is to promote the missionary work of the Church. Every confirmed woman is automatically a member of the Auxiliary. Meetings are held on the second and fourth Thursday of each month at 1:30 P.M. There are also, from time to time, other stated meetings which are advertised. The program of the organization follows the National Program of Worship, Study, Service and Fellowship. Each year a Blue Box is distributed which is collected and presented at the Annual Thank Offering Service. These boxes are made available to every woman in the Church. The Auxiliary sponsors a number of social activities to secure funds to raise their minimum quota to the Diocese.

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A social evening group for women. Meetings are held on the fourth Monday of each month at 8 P.M. The purpose of the organization is to provide an informal social program for women. A number of service projects are undertaken to raise funds to assist the Parish in the improvement program.

CHURCHMEN'S LEAGUE

MR. EDWARD M. LEAVERTON, *President*

An organization to promote fellowship among men. Meetings are held on the third Monday evening of each month. A number of service projects include ushering on Sunday mornings, the Annual Oyster Supper, and assisting in the Annual Bazaar. The programs are varied each meeting to encourage the interest of men.

GIRL'S FRIENDLY SOCIETY (SENIOR)

MRS. GEORGE R. MILLER, JR. — *Branch Advisor*

The Girl's Friendly Society is the girls' week-day group-work organization within the Protestant Episcopal Church, whose members accept the Christian faith and seek the fellowship of worship, study, work and play to serve God and extend His kingdom. All girls between the ages of 14 and 21 are eligible for membership. Meetings are held each Monday in the Parish House from 7:30 to 9:00 P.M.

GIRL'S FRIENDLY SOCIETY (JUNIORS)

MRS. CHARLES H. TAYLOR, *Branch Advisor*

This group is for girls between 7 and 14 years of age and meets each Saturday morning at 10:00 A.M. Each meeting consists of three periods: (1) Handicraft, which instructs the girls in sewing, needlework and other duties of the homemaker; (2) Worship, this work teaches the girls to be good Church women; (3) Recreation, here the girls learn how to cooperate and play with others. The Society's motto is "Bear ye one another's burdens."

YOUNG PEOPLE'S FELLOWSHIP

MR. WILLIAM H. CLARK, JR., *President*

MR. AND MRS. EDWARD CARNALL, JR., *Advisors*

MR. AND MRS. J. C. HEBSACKER, *Advisors*

CPL. AND MRS. WINSOR A. LEE, *Advisors*

For boys and girls. Meetings are held every Sunday evening in the Parish House at 7:30 P.M. The purpose of the group is to promote worship, participate in service activities connected with the Church, engage in study groups and promote fellowship within this age group.

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MR. THOMAS H. FLINT, *President*

An organization for married couples who meet on the second Saturday night of each month at 8:15. The purpose of the organization is to develop a sense of fellowship among the Church members. The program is varied to include Study, Fellowship and Recreation. The organization also sponsors a number of service projects in order to assist the Church financially.

PROFESSIONAL AND BUSINESS WOMEN'S GROUP

MISS EDITH M. MURRAY, *President*

An evening group for unmarried professional and business women. This group is in the process of being organized. Meetings will be announced from time to time.

SERVER'S GUILD

The Server's Guild is made up of young men who have been confirmed. The Guild assists in the services of the Church by serving at the Altars and acting as Crucifers. Each young man is required a period of training before he is eligible to serve. The training is under the direction of Mr. Harry Shuttleworth. Every young man of the Church is eligible to be a member of the Guild.

FONT ROLL

MRS. EDWARD CARNALL, *Chairman*

When a child is baptized at St. Mark's, the name is given to the Font Roll. Each parent receives religious educational material. A program of pre-nursery study is presented through the mail. The child is remembered each birthday until such a time as he or she is eligible to attend the Church School. This material is well planned. The organization consists of a number of women who keep in contact with the families by personal visitations. The callers meet periodically to discuss the progress of their visitations. When young children are eligible for Church School, the Church School is notified, and an invitation is sent to the family. This organization affords the Church a wonderful opportunity to keep in contact with families of all baptized children.

PARISH COUNCIL

MR. JOHN C. HEBSACKER, *Chairman*

The Parish Council is an official organization of the Parish. The membership is composed of the chairmen of all organizations, plus additional members selected by the Chairman, who is the immediate past Chairman of the Auxiliary Vestry. The duty of the Council is to correlate social activities in order to avoid any conflict in scheduling of dates. This is done by maintaining a Church Calendar, and organizations must have the approval of the Council in order to arrange social functions. The Council also promotes activities on a

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Parish-wide basis such as the Spring Frolic and the Annual Church Bazaar. Committees are set up to assist the organization in the promotion of activities and in the distribution of tickets.

AUXILIARY VESTRY

MR. WALTER W. SCHMIDT, *Chairman*

The Auxiliary Vestry meets on the first Wednesday of each month. The organization is made up of fifteen men who are sponsored by the Vestry. Each member of the Auxiliary Vestry is assigned to a Committee of the Vestry. He serves on the same Committee as his sponsor. The organization affords young men an opportunity to be trained and skilled in tasks of assisting the Vestry and Rector. From time to time, the Vestry delegate certain projects to the Auxiliary Vestry. The Auxiliary Vestry have as their major concern the promotion of the Parish. Each year a Directory is prepared. The Whitsunday Service, which has become an annual affair, is a project of the Auxiliary Vestry. Members are reappointed after the annual election of the Vestry.

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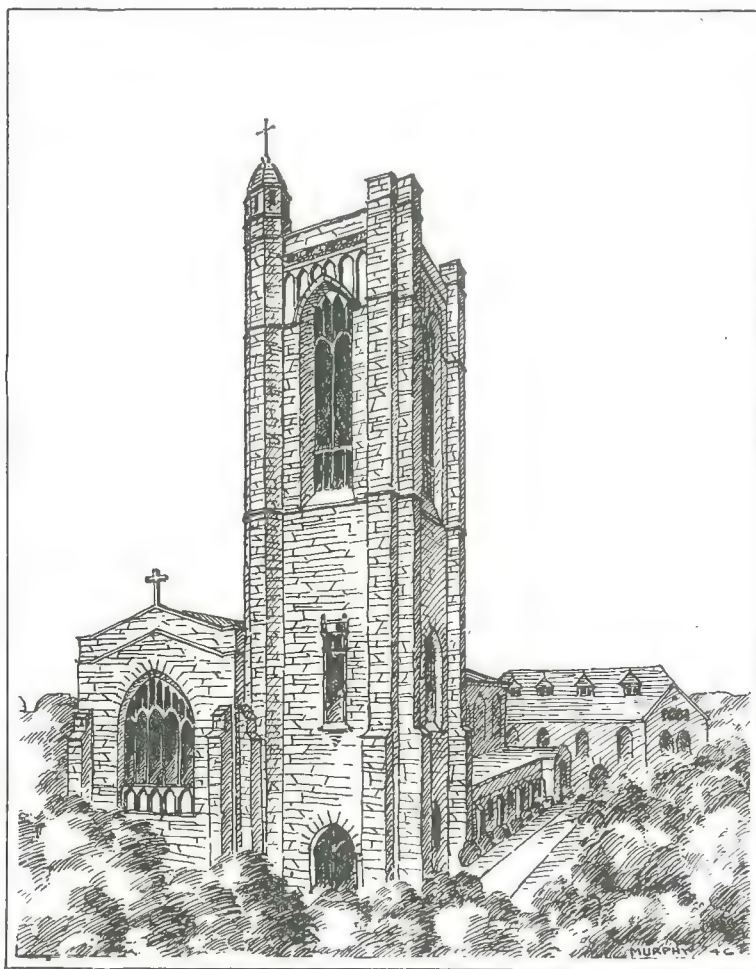
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Whitsunday, 1955

Whitsunday on May 29, was celebrated this year by a joint worship service of the congregation and the church school of St. Mark's. The ecumenical theme of the unity of the Church of Christ was emphasized by the guest speaker, Rev. William Powell of the Philadelphia Council of Churches. He urged that this unity be demonstrated in concrete witnessing by Christian people in St. Mark's and all other Churches. The participation in the Morning Worship by the church school further symbolized the unity of the family within the Church.

Traditionally, at St. Mark's, Whitsunday is designated as a homecoming Sunday for all former members and friends. This year the homecoming visitors again joined the members of the church for a coffee hour in the parish house following the service. Despite the fact that the Memorial Day holiday usually means a smaller congregation, the service and following social hour were well attended. Ladies of the church, led by Mrs. Hebsacker, made preparations for and served the luncheon, providing invaluable assistance to the Whitsunday committee of the Auxiliary Vestry, who had charge of publicity and arrangements for the observance.

It is hoped that the regular festival observance of Whitsunday in St. Mark's will impress on the parish and its friends the great spiritual importance of that Festival of the Holy Spirit and the part played by the Holy Spirit in the Church today, nearly two thousand years after the first descent of the Spirit on the Apostles in Jerusalem.



40th Anniversary
of the
DEDICATION OF THE CHURCH
APRIL 24th, 1955

Highlights In The Life Of The Parish 1954-1955

The Fortieth Anniversary of the dedication of the Church was observed with a special Church service on Sunday, April 24th, at 11 A.M. The service followed in form the original service of dedication.

The Church, exclusive of memorials, cost \$167,328.54 all of which had been contributed by an earnest and devoted parish. "The new church is indeed a tribute to the efforts of two men, the Rector John B. Harding and the Architect Frank R. Watson."

On St. Mark's Day, April 24th, at 8 P.M., the congregation tendered a reception to the Rev. and Mrs. Albert F. Fischer, Jr. who were honored on their 10th Anniversary at St. Mark's. Bishop and Mrs. Hart and Dr. C. Long were among the guests. Dr. C. N. Sturtevant presided. Mrs. Mabel Croft presented, on behalf of the congregation, a check for one thousand dollars and a silver bowl with an inscription commemorating the event. Refreshments were catered by Hollands.

At a dinner meeting of the Vestry on Tuesday, January 25th, 1955 the Vestry honored the 25th Anniversary of Mr. Harry Barbour as Vestryman of St. Mark's.

On April 26th the Vestry accepted the resignation of Dr. C. N. Sturtevant as Rector's Warden and Vestryman. Dr. Sturtevant, who served the community for more than forty years, retired from his professional activities and planned to move to Boston, Mass. Dr. Sturtevant was well known in the community as President of the Boy's Club and President of the Historical Society. Along with a few personal gifts, an embossed resolution was presented to a faithful and much loved church worker.

At the same meeting of the Vestry, Mr. Walter B. Gossling, Accounting Warden, resigned in order to accept the appointment as Rector's Warden. A resolution thanking Mr. Gossling for his many years of faithful service and for his wise and prudent handling of church funds was approved. Mr. William Clausen, Treasurer of the Vestry and the Church School, was elected Accounting Warden.

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This grace which comes to us makes us want to share our joy with others. As an individual, as a church, as a nation — to be Christian is to feel the need to share God's bounty with others.

At St. Mark's Church we are asked to share our gifts in many ways. We must give of our time, our money and our talents whatever they are. The results of this sharing are seen in the work of our various church organizations.

We should, indeed, be thankful to be part of this great Church in which we can hear God's message and have an opportunity to do His Will.

We should make every day a Day of Thanksgiving until we enter Glory with Him.

The Property Committee Looks Ahead

One of the most active Committees of the Vestry is the Property Committee. Under the leadership of Mr. John Frey the Committee has been doing a splendid work in keeping the properties in good condition and making many necessary improvements.

Last year many additions were made and a number of critical conditions were relieved. After the bell tower was screened to prevent pigeons' access it was necessary to clean up the interior and make repairs to the beams which support the bells and the floor of the tower. Attention was also given to the walls which were weakened by the pigeons sharpening their bills in the joints. The Choir vestment closets were enlarged and the rear of the stage was finished for storage space. New doors were secured for the Parish House through the generous gift of Miss Sarah Ireland. A new light was also installed which adds much beauty to the entrance.

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In order to make these improvements it was necessary to have funds advanced from the General Fund which has caused a considerable deficit in that Fund.

This year the Committee hopes that the Every Member Canvass will assure an increase in income and enable it to continue the much needed improvements.

One of the major concerns is the condition of the stained glass in the Church. The Jesse window in the rear will be removed and repaired giving it an appearance of being new. Time weakens the lead which holds the glass in position and it is necessary to replace the lead. This work must be done in the shop and will be rather expensive. It is hoped that over the coming years all the windows will be removed and repaired.

The need to heat the Parish House more efficiently and conserve on heating cost is also an immediate concern. The lowering of the auditorium ceiling is under consideration. The Church School is in need of more class rooms and arrangements will have to be made to partition some areas in the Parish House for classes.

Along with these major needs is the perennial need to houseclean and paint, to improve lighting, replace old equipment. The Committee also has the responsibility of maintaining the Rectory and the Sexton's house.

One of the achievements of the Committee this year was the securing of a new pipe organ for the Church. An article appears in the Year Book describing the organ. The Committee is always receptive to any suggestions from members and hope that what is being done is acceptable. One way in which the Committee may receive a vote of confidence and be assured of continued support is the use of the Improvement Fund Envelope. Over one third of the monies received in offerings goes back into the Church property for repairs, maintenance and insurance. In addition to this about five thousand dollars must be raised each year to pay the cost of major repairs. Help us to keep our Church in good condition by giving monthly in the Green Envelope.

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Family Corporate Worship

Last year we introduced in St. Mark's, at the 9:30 Service, Family Corporate Worship. This kind of service was not new to St. Mark's people because for years we have been worshipping as a family unit on the third Sunday of the month. The purpose of the Family Service is to bring home the need of parents and children to worship as a family unit in the Church.

There are families in the Parish that make every service a family service, but a large number of our parents do not worship with their children. It is hoped through family corporate worship that more parents will find an opportunity to come to Church as a family unit. Our Family Service begins at 9:30 A.M. Parents worship with the children in the Church. The worship service lasts for twenty-five minutes, after which, the children are dismissed to their classes in the Parish House. The parents remain for a sermon or instruction by the Rector. The service is concluded at 10:30.

On the third Sunday of the month, both parents and children who are confirmed remain for a Holy Communion Service. The children are dismissed following the Communion Service, and the parents remain for a brief sermon or instruction by the Rector.

The practice of the family worshipping in Church is necessary to the religious life of the home. It is a significant factor in the Christian education of children as well as their parents. All are confronted with the major basic biblical doctrines and teachings of the Christian faith. Without the family pew, the new courses of the Seabury Series, which are now being used in a number of our classes, will be deprived of their liveliest access to the resources of the Church.

There is no question that this service affects the attendance at 11 o'clock. This need not be the case. Families are invited to participate in all the services of the Church including the early celebration at 7:45 A.M. The Family Service is not exclusively for parents and their children; it is the service most convenient for parents to attend if they bring their children to Church School. Therefore, there are likely to be more parents and children at this service than at some other time. We hope that the Family Service will stimulate better attendance at 11 o'clock, and that a new and more vigorous membership will be found attending the late service.

It is good that our children worship in Church. They come to sense they belong to the whole life of the Church, and they share all this with their parents. The child may not put into words his experiences. There may not be an intellectual comprehension of all that takes place, but there is an emotional intelligibility.

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Report on St. Mark's Organ

The specifications for St. Mark's Organ have evolved from a survey of the present organ, a study of the best type of organ that would serve the needs of the services held in St. Mark's, and the relation such an organ would have in the excellent acoustical building.

The specification submitted by the Aeolian-Skinner Organ Co. was selected. The quality of this organ would serve the basic service needs of St. Mark's as well as provide equal satisfaction with a baroque program, romantic or contemporary program. Clarity and beauty of tone will be apparent in ensemble playing as well as in effective solo work. The pedal organ, noticeably weak in the present organ, has been built up. The present console, swell folds, blower, and such pipes of the present organ that will complement the tonal result are to be retained and used after suitable revoicing.

A few general remarks about organ construction today should be made. Skilled artisans are needed to produce pipe organs. Manual labor of trained carpenters and metal workers accounts for about 65% of the cost of an organ. "Voicers", specialists who tune organs by giving final shape to pipes after they are installed in church, are the most highly sought after workers in the industry. Aeolian-Skinner prides itself on its skilled artisans.

This instrument has been planned to satisfy the needs for the best in service playing and to be capable of performing the best in organ literature.

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In the early fall of 1832, Mrs. Mary Glen, a communicant of St. Peter's, Philadelphia, began the work in Frankford in the house known as Morrow's. The history of St. Mark's is not a brief one. It covers five wars and a number of serious economic depressions. It is a story of a Church that has had to struggle in order to exist. Time has brought adversity and joy. The work of the many members, both past and present, is a record worthy to be noted and praised.

For this reason the Vestry has appointed a Special Committee, Mr. Walter Gossling as chairman, to commemorate the Anniversary of the Founding of St. Mark's. The Committee has selected the following dates to commemorate the Anniversary:

Tuesday, April 23rdAnnual Parish Meeting
Sunday, October 20thSpecial Services
Wednesday, October 23rdParish Dinner
Sunday, October 27thFoundation Day Service

Rev. Albert F. Fischer, Jr.
Mr. William P. Clausen
Mr. William Gore
Mr. Herbert A. Leppert
Mr. Fred Link
Mr. Walter W. Schmidt
Mr. Henry Shuttleworth
Mr. Walter Spathelf
Mr. Wesley Thompson

Miss Anna Mae Boswell
Mrs. Edward P. Clausen
Mrs. Edward H. Gossling
Mrs. David MacGregor
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Mr. Walter B. Gossling, *Chairman*

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Highlights In The Life Of The Parish 1955-1956

The calendar of the past Church Year 1955-1956, was marked by many events which contributed greatly to St. Mark's dedicated purpose of increasing Christian fellowship. Many of the occasions were those which through the years have become a custom of the Church and yet each year they are awaited with anticipation. Several events were new innovations on old themes and the remainder were completely new ideas which by their overwhelming acceptance will become part of the Church calendar in the coming years.

Loyalty Sunday, last year introduced a new idea in Christian giving. The entire congregation demonstrated their loyalty to St. Mark's by their presence and each family came forward with their pledge of donations for the coming year. Never before in the history of St. Mark's Church has the pledge of funds been so great nor the unity of purpose of the congregation been so dramatically demonstrated.

A little corner of Paris was to be found in St. Mark's during the Annual Bazaar. The setting of the Bazaar, "Evening in Paris", was greatly admired by all who attended and contributed to the success of the event.

The Advent Season was culminated in the Family Service on Christmas Day. The Church, filled with the families of St. Mark's, found the boys and girls clutching their shiny new toys and learning the true meaning of the day. The blessing of the dolls was a moving experience for all that were present.

The year 1956 was ushered in at St. Mark's with a new event. Those attending the New Year at a Communion Service which was followed by a very enjoyable reception.

Last year's Lenten Services presented a series of talks by the Rev. Mr. Walter Malone of Huntingdon Valley Chapel, on everyday problems of life. The new innovation was the reception which followed the Service and the group discussion of the talk.

Whitsunday once again found the present members and the old members and friends of St. Mark's gathered together. The Auxiliary Vestry used a special paper "Whitsuntide" in an effort to bring all of St. Mark's parishioners to this annual event. The reception which followed the Service found many of the congregation renewing old acquaintances.

The Annual Spring Frolic found the talented members of St. Mark's once again facing the footlights and providing an entertaining and spirited evening.

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The Financial Picture for 1956

HOW WE ARE SPENDING OUR INCOME:

For the Missionary Program of the Church	\$ 8,191.00
For the Support of Our Own Parish:	
The Ministry of the Church	9,947.00
Music	3,317.00
Administration	7,632.00
Promotion	380.00
Every Member Canvass	300.00
Property and Its Care	9,077.00
Improvement to Church Property	9,447.00
<i>Total of Estimated Expenditures</i>	<i>\$48,291.00</i>

HOW WE HOPE TO RECEIVE OUR INCOME:

From the Red Side of the Offering Envelope	\$ 8,191.00
From the Black Side of the Offering Envelope	26,000.00
From Other Offerings	8,800.00
From Improvement Fund Envelope	2,600.00
From Church Bazaar	1,140.00
From All Other Sources	1,300.00
<i>Total Estimated Income</i>	<i>\$48,291.00</i>



FATHER THOU ART OUR STRENGTH
AND SOURCE OF HELP

A New Challenge for a Century and a Quarter Old Church Family

Christian education is important to every Church family which is interested about the welfare of their children. If one is expected to be a Christian then one must know something about the origin, the teachings and the ethical demands of the Christian religion. To be a Christian does not mean just being good. It means witnessing the Gospel. For a long time Christian education has laid emphasis upon knowing the Bible, assured that this knowledge would be a controlling influence for behaviour. If children were taught what things were lovely and of good report, they would become examples of Jesus Christ and walk in His way.

From many of our own lives we know how this method of teaching has failed. Learning the Bible does not guarantee the right kind of behaviour. Religion to be helpful and meaningful must speak to human needs. To be good for goodness sake does not make much sense in our modern culture. Moral and ethical standards are meaningless unless they are supported with an awareness of the value of acceptable goals and standards.

Fully aware of the failures of Christian education in the past, and perceptive to the needs of a modern age, the Episcopal Church has introduced the Seabury Series as a new program for Christian education. The new series is a changed emphasis in teaching. The needs and the concerns of people are the starting points. The home life is an extension of the church life. The role of the parents is as important as the role of the teacher. Religion is to be experienced as well as learned.

The Seabury Series begins with a desire to understand the needs of people. The Series is based on an assumption that all have basic needs which must be met. The desire for acceptance is a basic need. The teacher, as a member of the class, helps the class to think through their concerns and to raise problems to which the Christian Gospel may speak. In this procedure of learning the teacher attempts to use the Bible and other resource material as a means of helping the class to understand that the Christian Gospel speaks to every problem of life now. The class shares the responsibility of using resource material and the lesson is a lesson planned by teacher and class members.

The Seabury Series makes available to the teacher a manual to aid in working with assigned grades. There are also two other books, "Families in the Church" and "Apostles in the Home", which are required reading in preparation for teaching. These two books are also to be made available for parents. In the manuals and in the two men-

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tioned texts, helps are given to the teacher. There are certain skills which must be developed to elicit the concerns of others. There are also ways in which the lessons must be planned to be effective for both teacher and class member.

The Seabury Series is concerned with meeting children where they are with the Christian Gospel. After a number of years of research and planning, the concerns of the different age groups have been analyzed and a course of study planned to deal with the concern. A survey of the themes for the different grades will help to show how this has been accomplished. The theme for the five-year-old is "Receiving the Five-Year-Old". The objective of the course is to help the child experience the Church in terms of family life. He is to be helped to feel safe, to participate in the worship services and to discover that the teacher is interested in him. He will also learn about Jesus, Who also was a child and Who grew up in the surrounding of love.

The theme for the first grade develops out of the former class experience. "The Church Is My Home Too" brings out the development of the child's attitude toward the Church — and it also attempts to create a deep conviction, from experience, that the Church is his home too. The child is helped to understand that he belongs at Church and in the home and that he is loved for himself. The Bible will have an important place in this program and the child will learn through experience that the Bible speaks to him now. The second-grader's interest is moving out beyond the home. He is now concerned about the great world outside. The theme of this course is "My Place in God's World". The teacher helps him to understand that God has a place for him in the world. He also learns to know God as the Creator and Sustainer of His Creation. He also will learn that in this world which involves people as well as things, he needs God to help him.

The next course deals with the problems of a nine-year-old child. He begins to see that the world outside makes demands which he must meet. The theme is "Right or Wrong". Children at this age see things as fair or unfair. This is the time when the conscience is being developed, and also the sense of "personhood". The I is an all-important factor. He is quick to judge others. The task of the teacher is to help the child to understand that his judgments of himself and other people are grounded in a Christian ethic, not in secular legalism. He is helped to learn the language of relationship and not the language of rigid ethic.

The fifth-grader is one who is concerned with belonging, particularly to groups of their own age and sex. The teacher is concerned with helping them to see how they belong to the Church, in a great company of others of the present and the past. The theme for this course is "The Goodly Company". The teacher begins with the need of belonging in the home, as well as with other groups. The Church is pointed out as



FATHER THOU ART THE CREATOR
AND SUSTAINER OF LIFE

an inclusive group which helps members to understand all other group relationships. The class is introduced to the various Church organizations. They are helped to develop their own moral standards, based on what they have learned in the Church and through a study of the standards of their own friendship groups. With a sense of belonging in the Church, the class is helped to understand that through membership in the Church they may gain power to resolve, or live with, the problems of their present-day human relationship.

The seventh-grader is concerned with — why should I believe; why should I obey; and why should I go to Church? The theme for this course is "Why Should I?" In this course the teacher is provided with religious and educational insights and other background material which is needed to answer these questions.

The eighth-grader is concerned with what he has to offer to the group and to life in general. He seeks to find acceptance from others by having what he has to offer accepted. The theme is "What About Us?" The teacher attempts to establish with the members of the class a relationship in which each member can be accepted and his contributions also accepted. Children of this age are caught up in a dilemma because they feel rejection keenly. They need to analyze their demands on the group and also the group's demands upon them. They need also to learn and know what forgiveness of God really means, even when they know how undeserving they are of God's love. Here they are introduced to the subject of Christian courage.

There are still four courses in the processes of being developed. These will be ready next year. The Seabury Series also has prepared two manuals for parents. In these manuals, the parents are helped to understand their task as parents and Christian educators. The manual "Families in the Church" is used with grades 1, 4 and 7; "Apostles in the Home" is used with grades Kindergarten, 2, 5 and 8. The purpose of the manuals is to confront the members of the family with the Gospel. An opportunity is given to examine and understand the relevance of Christianity and the heritage of the Church as they apply to family living. The books also provide tools to fulfill one of the necessary conditions for the effective use of the church school courses. It is the belief of those who prepared the manuals that parents must first understand the faith and its relevance to daily life before examining the experiences of their children. Parents are led into an examination of the truths of their religion, hoping that they will lead their children into the same liberating truths.

Besides the teachers' manuals and parents' manuals, the Seabury Series has also prepared pupils books for all grades. Space will not permit a review of the many books. There are also six books in the Church's teaching series — The Holy Scriptures, Chapters in Church History,

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The Faith of The Church, The Worship of The Church, The Episcopal Church and Its Work, and Christian Living. These books are also resource material for teachers using the Seabury Series.

In order that the teachers might be prepared to use the new material, training sessions are planned to help them to understand the basic theology and philosophy of the new course of study. They are also helped in lesson planning which necessitates close supervision of their work. The Seabury Series requires the learning of new teachings or learning techniques or processes. The teachers that have been involved in the new course have evidenced enthusiasm and a willingness to be trained in order that they might be more effective.

The next stage in our program of introducing the new material is the involvement of parents. At present we have a parents class at 10:00 o'clock on Sunday mornings following the 9:30 Church School worship service. An opportunity is given to explain and discuss many of the goals of the Seabury Series. We plan in the near future to introduce the program to the Mother's Class.

The Seabury Series, to be most effective, must reach into the homes and the parents involved in a learning program. The Parent's Manual will be made available to parents after they have been introduced to the Seabury Series. We plan a series of sessions for parents.

We, who are actively engaged in the new program of Christian education, see many possibilities for our Church Family. We know that the Christian religion will become a seven-day-a-week affair. We are living in times when children need to experience love and acceptance in the home. We believe that the Church, through her sacramental life, can bring to the home the courage and confidence that is essential in raising children in a changing world.

There is something wonderful and inspiring about families working together to achieve the same goals and objectives in life. We believe that the Seabury Series gives the family an opportunity to share concerns to become fortified with a vital understanding of the Christian Gospel.

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ST. MARK'S CHOIRS

MRS. DAVID MACGREGOR, *Organist and Choirmaster*

SENIOR CHOIR — Rehearsals weekly at 8:00 p.m. on Thursday nights. New members are always welcome and auditions can be arranged with our Choirmaster.

BOYS' CHOIR — Rehearsal each Thursday afternoon at 6:30 p.m.

GIRLS' CHOIR — Rehearsal each Thursday afternoon at 4:00 p.m.

CHURCH SCHOOL

REV. ALBERT F. FISCHER, JR., *Superintendent*

MRS. WILLIAM P. CLAUSEN, *Assistant Superintendent*

Courses are open to all ages from Nursery School through twelfth grade.

School convenes every Sunday Morning at 9:30 a.m. in the Church.

A nursery is provided at 11:00 a.m. for small children whose parents attend the Sunday service.

A Mother's Class and Parents' Class meets every Sunday as part of the Sunday School. Holy Communion on the third Sunday in the month.

ALTAR GUILD

MRS. GEORGE H. CROFT, *President*

A service organization, dedicated to the care of the Altars and their appointments. The Guild also assumes the responsibility for the care of Choir and Clergy vestments. This work is done by Choir Mothers, all members of the Guild. A Flower Committee secures names of interested donors who wish memorial flowers, which are placed on the Altars each Sunday. There are four meetings a year — October, January, Passion Week, and in June. The Guild welcomes any woman, a confirmed member of the Church, to become a member.

WOMAN'S AUXILIARY

MRS. EDWARD H. GOSSLING, *President*

The Woman's Auxiliary is a National Church organization. Its primary concern is to promote the missionary work of the Church. Every confirmed woman is automatically a member of the Auxiliary. Meetings are held on the second and fourth Thursday of each month at 1:30 p.m. There are also, from time to time, other stated meetings which are advertised. The program of the organization follows the National Program of Worship, Study, Service and Fellowship. Each year a Blue Box is distributed which is collected and presented at the Annual Thank Offering Service. These boxes are made available to every woman in the Church. The Auxiliary sponsors a number of social activities to secure funds to raise their minimum quota to the Diocese.

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WOMEN'S AID

MRS. EMIL D. WELKE, *President*

A social evening group for women. Meetings are held on the fourth Monday of each month at 8:00 p.m. The purpose of the organization is to provide an informal social program for women. A number of service projects are undertaken to raise funds to assist the Parish in the improvement program. We welcome new members.

CHURCHMEN'S LEAGUE

WILLIAM H. GORE, *President*

In addition to promoting fellowship among the men, the main purpose of this organization is to encourage the members to participate in church activities. The annual Oyster Supper is conducted by the men for the purpose of raising funds to assist in projects. The duties consist of ushering, assisting in the annual bazaar, and decorating the Church at Christmastide. The majority of the men assist in the annual Every Member Canvass.

Meetings are held on the third Monday evening of each month. The programs are varied to encourage interest. Every man in the Parish is cordially invited to attend.

GIRL'S FRIENDLY SOCIETY (SENIOR)

MRS. GEORGE R. MILLER, JR., *Branch Advisor*

The Girl's Friendly Society is the girls' week-day group-work organization within the Protestant Episcopal Church, whose members accept the Christian faith and seek the fellowship of worship, study, work and play to serve God and extend His kingdom. All girls between the ages of 14 and 21 are eligible for membership. Meetings are held each Monday in the Parish House from 7:30 to 9:00 p.m.

GIRL'S FRIENDLY SOCIETY (JUNIOR)

MRS. JAMES OLIVIERI, *Branch Advisor*

This group is for girls between 7 and 14 years of age and meets each Saturday morning at 10:00 a.m. Each meeting consists of three periods: (1) Handicraft, which instructs the girls in sewing, needlework, and other duties of the homemaker; (2) Worship — this work teaches the girls to be good Church women; (3) Recreation — here the girls learn how to cooperate and play with others. The Society's motto is: "Bear ye one another's burdens!"

YOUNG PEOPLES' FELLOWSHIP

LESLIE J. THOMPSON, *President*

MARGARET McCAY, *Vice-President*

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CAROL MOROZ, *Corresponding Secretary*

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For boys and girls. Meetings are held every Sunday evening in the Parish House at 7:30 p.m. The purpose of the group is to promote worship, participate in service activities connected with the Church, engage in study groups and promote fellowship within this age group.

MR. AND MRS. CLUB

MR. GENE C. TOMLIN, *President*

An organization for married couples who meet on the second Saturday night of each month at 8:15 p.m. The purpose of the organization is to develop a sense of fellowship among the Church members. The program is varied to include Study, Fellowship, and Recreation. The organization also sponsors a number of service projects in order to assist the Church financially.

BUSINESS AND PROFESSIONAL WOMEN

ANNA MAE BOSWELL, *President*

ELLIE WELDON, *Vice-President*

ANNE DADBURY, *Recording Secretary*

MARY WORLEY, *Treasurer*

Meeting nights — 2nd and 4th Tuesdays.

Place — Parish House.

Time — 8:00 p.m.

New members are most welcome.

SERVER'S GUILD

HARRY SHUTTLEWORTH, *Director*

The Server's Guild is made up of young men who have been confirmed. The Guild assists in the services of the Church by serving at the Altars and acting as Crucifers. Each young man is required a period of training before he is eligible to serve. The training is under the direction of Mr. Harry Shuttleworth. Every young man of the Church is eligible to be a member of the Guild.

FONT ROLL

MRS. EDWARD CARNALL, *Chairman*

When a child is baptized at St. Mark's, the name is given to the Font Roll. Each parent receives religious educational material. A program of pre-nursery study is presented through the mail. The child is remembered each birthday until such a time as he or she is eligible to attend the Church School. The material is well planned. The organization consists of a number of women who keep in contact with the families by personal visitations. The callers meet periodically to discuss the progress of their visitations. When young children are eligible for Church School, the Church School is notified, and an invitation is sent to the family. This organization affords the Church a wonderful opportunity to keep in contact with families of all baptized children.

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PARISH COUNCIL

MR. WALTER SCHMIDT, Chairman

The Parish Council is an official organization of the Parish. The membership is composed of the chairmen of all organizations, plus additional members selected by the Chairman, who is the immediate past Chairman of the Auxiliary Vestry. The duty of the Council is to correlate social activities in order to avoid any conflict in scheduling of dates. This is done by maintaining a Church Calendar, and organizations must have the approval of the Council in order to arrange social functions. The Council also promotes activities on a Parish-wide basis, such as the Spring Frolic and the Annual Church Bazaar. Committees are set up to assist the organization in the promotion of activities and in the distribution of tickets.

AUXILIARY VESTRY

MR. WALTER E. SPATHELF, Chairman

The Auxiliary Vestry meets on the first Wednesday of each month. The organization is made up of fifteen men who are sponsored by the Vestry. Each member of the Auxiliary Vestry is assigned to a Committee of the Vestry. He serves on the same Committee as his sponsor. The organization affords young men an opportunity to be trained and skilled in tasks of assisting the Vestry and Rector. From time to time, the Vestry delegate certain projects to the Auxiliary Vestry. The Auxiliary Vestry have as their major concern the promotion of the Parish. Each year a Directory is prepared. The Whitsunday Service, which has become an annual affair, is a project of the Auxiliary Vestry. Members are reappointed after the annual election of the Vestry.

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WEST, Miss Ethel M., 6137 Hawthorne Street (24)
WHITAKER, Mrs. Albert L., Joanne, 4715 Ramona Street (24)
WHITE, Mr. Charles K., 1620 Allengrove Street (24)
WHITE, Mr. and Mrs. Wrixford, Susan W., Gretchen E., 1322 Wakeling Street (24)
WHITEKETTLE, Miss Carol L., Wilson, 1128 Anchor Street (24)
WHITING, Mrs. James H., Sr., James H., Jr., 6003 Roosevelt Blvd. (49)
WILCOX, Mr. and Mrs. James M., James M., Jr., Barbara J., Cynthia, 6803 Lynford Street (49)
WILEY, Mrs. Wesley S., Judith, John W., 3717 Pheasant Avenue (36)
WILLIAMS, Mr. Leonard P., 1901 E. Allegheny Avenue (32)
WILLIAMS, Miss Mary J., 1206 Allengrove Street (24)
WILLIAMS, Mr. and Mrs. Thomas A., Jr., Valerie A., 610 Boyer Road, Cheltenham
WILLIAMS, Miss Winifred M., 1208 Haworth Street (24)
WILLIAMSON, Mrs. Alice, 5222 Castor Avenue (24)
WILSON, Miss Helen, 1518 Overington Street (24)
WILSON, Mr. James T., 9333 Campus Lane (14)
WILSON, Miss Marion G., 1310 Fillmore Street (24)
WINGER, Mr. Alvin G., 1424 Princeton Avenue (11)
WOERTZ, Mrs. Albert, 4133 Stirling Street (35)
WOLF, Miss Rhoda B., 1014 Haworth Street (24)
WOODHOUSE, Mrs. Eugene F., 1204 Wakeling Street (24)
WORLEY, Mrs. Mary S., 3850 Bennington Street (24)
WRIGHT, Mrs. Elwood, Michael D., 4316 Howland Street (24)
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YEAGER, Mrs. William, 5414 Oakland Street (24)
YELLAND, Mr. William H., Jr., 1869 Haworth Street (24)
YOUNG, Mrs. Harry E., Deborah A., 5107 Oxford Avenue (24)

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FOSTER, Mrs. John

HAAS, Mr. Fred A.

HARTZAG, Mr. and Mrs. Harrison

HENDRICKS, Mrs. Wm.

HENRITZY, Mrs. Charles L.

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LANGE, Mr. and Mrs. John C.

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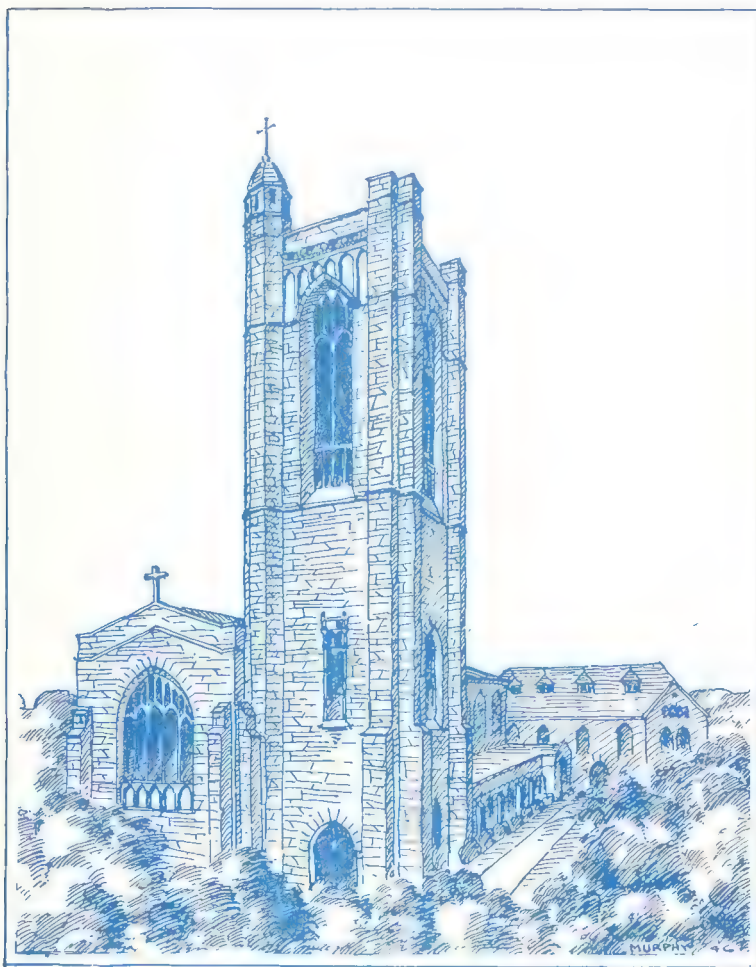
PETERSON, Misses Eva and Dora

QUATROCHI, Mr. and Mrs. J. C.

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THE REV. A. EDWARD CHINN, *Assistant*

SUNDAY SERVICES

7:30 A.M. — Holy Communion

9:30 A.M. — Church School, Morning Prayer and Sermon, Third Sunday - Holy Communion

11:00 A.M. — Morning Prayer and Sermon, First Sunday in Month - Holy Communion

7:30 P.M. — Young People's Fellowship.

VISITORS are welcome. Make yourself known to the Rector. Have your letter transferred if you have come to us permanently. Use the Church offering envelopes to support the work of the Church.

PLEASE INFORM the Rector in case of trouble or sickness, and also before making arrangements for Baptisms, Marriages and Funerals.

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JACOB D. BECK	<i>Student Assistant</i>
MRS. CHARLES H. TAYLOR	<i>Parish Secretary</i>
HUGH B. ROSS	<i>Sexton</i>

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WILLIAM P. CLAUSEN	<i>Accounting Warden</i>
WILLIAM H. GORE	<i>Treasurer</i>
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OUR HERITAGE

Religious work in Frankford, under the auspices of the Church of England, began long before the establishment of St. Mark's and reaches far into the early period of American colonial history. In 1709 the Rev. Mr. Evans, Rector of Christ Church in Philadelphia, reported to England that he had established missions in Chester, Oxford, and Frankford. In 1728 the Rev. Mr. Wyman, a missionary at Trinity Church, Oxford, said that "there is a school in my parish, at Frankfort, a small and compact village in the township of Oxon, about three miles from the Church. In this village I have lately introduced a lecture in the afternoon . . . The house of our meeting is kept by Mr. Walton, a schoolmaster, a man of sober life and conversation . . ." In 1754 an English Church missionary in a letter told about a school he had established on King's Highway in "the village of Frankford."

None of these enterprises continued, however, for any length of time. Frankford was settled by Germans who were not Episcopalians; Frankford was a very small farming community; the city and state governments were in the hands of the Society of Friends who were not particularly friendly toward the Episcopal Church; and Frankford was a part of Oxford Parish, and Episcopal services naturally centered there. For these reasons, continuous Episcopal work was slow to begin in Frankford.

By 1832 the character of Frankford had changed. Small textile mills had been established. English factory workers began to displace the German farmers. The Episcopal Church had climbed in prestige and power in the City of Philadelphia, and the resentment formerly felt toward Episcopalians in Frankford had decreased.

The English immigrants, working in Frankford mills and living in Frankford, were mostly Episcopalians, and they were members of Trinity Church, Oxford. It was a long three miles to church.

In 1832 Mrs. Mary Glen, a St. Peter's communicant, and her friends felt the need of religious instruction in their new home, and that fall hired Morrow's School Room on Paul Street for the establishment of a Sunday School at which were held regular services soon conducted by the Rev. George Sheets, rector of Oxford Parish. The gratification of Mrs. Glen and her friends in securing the services of Mr. Sheets must have been great, for Mr. Sheets was well known for his ability to establish and maintain a church. In 1835, the congregation rented the "Academy", (present location of Rehobeth Church), to accommodate its increased numbers. The same year a small tract of land on Griscom Street across from our present church was bought, and upon it the first real home of our church was built (the previous locations having been rented). This building, the

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"Tabernacle", was enlarged in 1837, despite the fact that the present church site had been bought for the erection of an "Episcopal church in Frankford". During all this time and until 1846, Mr. Sheets continued to preach and to superintend the Sunday School.

In July 1846, at the home of Mr. William Overington, the Parish of St. Mark's was formed and the first vestry organized. Plans were formulated for the erection of the Church. By following year the Church was completed and it was consecrated by Bishop Potter "to the worship of God forever."

During the next 30 odd years, Frankford lost its suburban atmosphere and became an integral part of an increasingly industrial Philadelphia. Among the increasing population were many persons of English origin who rightly belonged to the church. Special efforts were made to incorporate them into the church.

St. Mark's continued as a small parish until the year 1857. That year was probably the most significant in the history of the Parish. Overnight a small parish became a great one. There was a terrible panic in Philadelphia — in fact, throughout the country — and all the industries in Frankford closed down. The people of Frankford suffered rather severely. Into this community misery stepped the Rector, and the members of St. Mark's. They gave very tangible aid to those who needed it most — whether they were Episcopalians or not. When the panic subsided, and the industries started again, the people of Frankford did not forget what St. Mark's had done in a crisis. The membership of the Church began to climb at an amazing rate; interest in St. Mark's throughout the entire community reached surprising heights. Perhaps the greatest understatement of the year was made by the Rector, the Rev. Mr. Miller, when he wrote, "The Parish that remembered the poor was remembered of the Lord." In 1857 God literally poured his blessings on St. Mark's.

On the fiftieth anniversary, 1882, St. Mark's had a "Jubilee Year" to mark the progress which was so apparent to all close to the church. From its humble few in Morrow's School House the enrollment had risen to 1109 communicants.

In 1894, the rectory on Arrott Street was constructed, and to satisfy the pressing need, arrangements were made to build the present Parish House. The building was authorized November 4, 1895, and opened March 18, 1897. In 1905, plans were made for the erection of a new Church, and the building plans were approved February 4, 1907. Easter Monday, April 1, 1907, saw ground broken for the new church, and November 1, 1908, the present building was dedicated. In 1915, the new church was consecrated "to the Glory of God and in abiding memory of His Faithful People".

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During the succeeding years our church entered into a leveling off period. With well over a thousand communicants, St. Mark's had grown up. Physical growth had ceased. With the exception of the war years, when families were migrating frequently, and during which our rolls experienced a great temporary inflation, our numerical strength has remained fairly constant through to the present.

This in brief, is our past. But what is the past? Carl Sandburg, in *The Prairie*, says, "I tell you the past is a bucket of ashes." And he is right. The past, while it was being lived, was a basket of living, burning coals. Now it is a bucket of ashes, unless — unless — we add fuel to keep the fire from dying out.

Young people, new people, coming into St. Mark's are less and less interested in the past of our parish. They may investigate it out of historical curiosity, but their investigation is academic. They come from other church and parish affiliations; our particular traditions are not theirs. They are concerned about St. Mark's today, not St. Mark's yesterday. Their attitude is good for us; their attitude forces us to live in the present and in the future. It allows us to revere the past and learn from it, but it will not allow us to rest on our laurels.

-----::-----
ST. MARK'S RECTORS

1846 - 1853 Rev. Mr. HENRY S. SPACHMAN

1853 - 1881 Rev. Dr. DANIEL S. MILLER

1881 - 1889 Rev. Mr. ROBERT C. BOOTH

1889 - 1892 Rev. Mr. FREDERICK B. AVERY

1892 - 1921 Rev. JOHN B. HARDING

1921 - 1932 Rev. Mr. LESLIE F. POTTER

1932 - 1933 Rev. Mr. HERBERT PARRISH — *Priest in Charge*

1933 - 1944 Rev. Dr. EDMUND H. CARHART

1944 - 1944 Rev. Mr. CHARLES LONG — *Priest in Charge*

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St. Mark's New Organ

May, 1957, St. Mark's organ of 1908 was dismantled. Approximately six ranks of pipes were crated and shipped for "revoicing" at the Aeolian-Skinner Factory. A heavy wooden rank of pipes known as 16' Open Diapason was stored in the south aisle of St. Mark's to be used in our new organ. The organist of St. Mark's feels very happy to have had this fine "Grandfather" rank of pipes retained.

Important to the new organ were the improvements made to the organ chamber. A proper acoustical environment is very important to an organ. Needless to say, the hard plain wall surfaces, in the organ chamber, the forward placing of the organ, the fine acoustical properties of the Gothic style of architecture, with the high ceiling of red oak — all lend themselves as a perfect setting for the organ.

The structural part of the organ was shipped to us first. Heavy wooden shutters, used to give expression to the Swell organ, were saved, cleaned, refelted, and returned. The thickness of this wood will give expression very effective to the swell organ. Those of our members who attended St. Mark's during the summer can remember the great amount of structural work delivered in the south aisle of the church. Two fine Aeolian-Skinner men — Mr. Shafer and Mr. Berger — have been hoisting and building the structural foundation of our organ.

Our Austin Console was shipped to the Austin Factory in Hartford, Conn. to be prepared for the additional stops, rewiring, etc.

Sept. and Oct. 1957 will see the delivery of the organ pipes — the reed pipes coming last.

Perhaps a few remarks should be made concerning the specification of the 1957 organ. Our aim has been to provide an organ with clarity, brightness, and beauty of tone — which will be an inspiration in the ministry of music to choir and congregation. The reeds are double trumpet 16', trumpet 8', clarion 4' on the swell organ, a brilliant trompette harmonique on the great organ, and a clarinet (1908 organ) on the choir organ.

The pedal organ has been greatly improved, fulfilling three functions: — first: a suitable bass for any manual combination from soft to heavy organ; secondly: to sustain a melodic line at any pitch; thirdly: to be capable of carrying an independent contrapuntal line.

The choir organ has a beautiful ensemble of soft stops. The great organ has a diapason chorus somewhat clearer and more complete than the 1908 organ. The casework of the organ will be more open and beautifully finished.

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An organ worthy of a name possesses its own personality. It is the result of much study, inspired design, the best of materials, and skilled craftsmanship. The organist of St. Mark's expresses appreciation to the Rector, Mr. John Frey, and Mr. Ernest Willoughby (A.R.C.O.), organ consultant to St. Mark's for the many hours and tireless efforts they have spent to give St. Mark's a fine organ.

Highlights of the 1957 Aeolian-Skinner Organ of St. Mark's will be:
Dec. 1st — opening recital by Alec Wyton (F.R.C.O., M.A. Oxon, F.A.G.O.) — organist of Cathedral Church of St. John the Divine, N.Y.
Jan. 26th, 1958 — recital, Ernest Willoughby

Feb. 23 — 4:00 P.M. — Festival Volunteer Choir — guest organist, German Requiem — Brahms

Respectfully submitted,

ANNA MACGREGOR, F.A.G.O.
Organist of St. Mark's

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March 31, 1957

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The Triennial Program

1957 to 1960

125 years ago, a few churchmen among the early settlers of Frankford, recognizing the need of a place of worship, in what was at that time not more than a village, got together and organized St. Mark's Church.

Later in 1845 when the membership had grown, a meeting was held and the first vestry elected. Plans were made for the building of a church and the parish of St. Mark's was established.

This was no easy task. In those days money was scarce and members were few — \$1.00 represented a hard day's work — and it took many dollars to buy land and erect a building that would be suitable as a place where this group of churchmen and their families could gather on Sunday and hold services. Little wonder then that it was a proud and happy day when the first spade full of earth was turned and the project began. Little wonder that it was an even happier and prouder day when the first service was held within its walls.

In 1907 the Church again felt the need for a new and larger building and by hard work and sacrifice the beautiful building which is our church today was built and paid for.

These were men and women of vision and foresight with no fear of what the future might have in store for them. We are the direct beneficiaries of all that has been done by them. As successors to that same little band of churchmen, we will have many problems to face during the years of our custodianship. While we do not have to build a church building, we do have a duty to maintain and keep our church buildings in the best of condition for those who follow.

Looking ahead and planning for the next three years, instead of only one year at a time, points out the following necessary improvements and maintenance:

Due to continued rising building costs, the replacement value of our church has been increased \$400,000. We must place this amount of additional insurance in order to be protected under the 80% co-insurance clause. Experience has shown that most church fires result in a total loss. The cost of this additional protection is \$5,000.00.

50 years have passed since our church was built. Our stained glass windows are appraised at over \$50,000, and could not be easily replaced. These windows all need to be re-leaded to straighten out the bends that are appearing in them. The cost of this work would be \$10,500.

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Cleaning and pointing the exterior of all the buildings to prevent the seepage of water through the walls and the discoloration of the inside walls will cost \$11,000.

The main roof of the church is showing signs of wear. The cost of replacement is \$8,600.

Overhauling and improvement of church heating controls to help us conserve fuel and provide a warmer church — this cost is \$900.

Modern transportation has given us the problem of adequate parking facilities for our members when attending church and church affairs. To purchase and demolish three houses and pave the area would cost \$25,000.

To increase the size of the parish house kitchen and improve the facilities will cost \$10,000.

Electrification of the bells so that they can be played from the organ console will cost \$8,500.

Repairs and improvements to the rectory over a three year period would cost \$2,200.

St. Mark's has always been proud of its choir and music. Two years ago contracts were given to rebuild the organ. The work will soon be completed and \$19,000 is needed to pay off the balance of the cost.

Our share of the Diocesan Fund for Church Expansion and the Divinity School was placed at \$17,000. The Vestry accepted as our share \$15,000. We must meet this commitment.

All the above are in addition to our operating budget and missionary quota. We would like to increase our mission giving to further aid struggling missions and also to establish scholarships to encourage young men and women to devote their lives to the service of their faith.

These are the plans for the next three years for building and development needs — some of these will appeal to some members more than others, but we must think in terms of the needs that are necessary to the entire parish.

However, our greatest need is not "How Much Our Church Needs" but Rather "How Much Each of Our Families Need to Give". Sacrificial giving will develop greatly increased interest in our church and in our spiritual lives. Every family of St. Mark's should look upon this canvass as the opportunity to make the greatest sacrifice of their lifetime for their faith. If only a few of our families sacrifice, the above goal will, of necessity, be reduced. If all our families sacrifice, our plans may

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be expanded to represent a truly great investment in the cultivation of our spiritual lives.

Never have the members of St. Mark's failed to hold up their end in any church activity, and I am sure we can all be justly proud of what has been done in the past. We want to be equally proud of what we will do in the future, but a church cannot stand still. If we plan for the future, we must back up our plans with the necessary money to see them through. To meet this great need, it is imperative that the appeal of this canvass be to all member families for pledges which will represent how much our God, our Church and our Spiritual Lives mean to us.

(Address by Mr. Walter B. Gossling at the Loyalty Dinner on Thursday, October 3, 1957).



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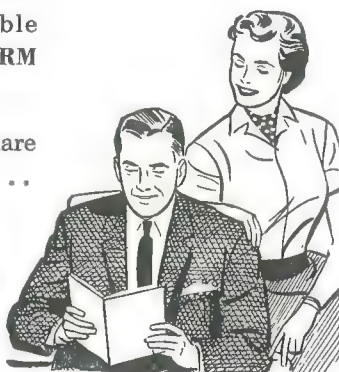
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YOUNG, Mrs. Harry E., Deborah A., 5107 Oxford Avenue (24)

The Communicant List has been made up as of October 1st, 1957. Any corrections or additions after that date will appear in the next Year Book.

* Anyone having information concerning any of the below please inform the office.

BRABAZON, Mrs. John J.
DALTON, Mrs. Mary H., John M., Franklin W.
DIGNAM, Mrs. Edward., Louis E.
DOUGLAS, Miss Anna F.
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SUNDAYS:

Holy Communion 7:45 A. M.
Family Service 7:45 A. M.
(Holy Communion Third Sunday)
Morning Prayer and Sermon 11:00 A. M.
(Holy Communion First Sunday)

Evening Prayer

Young People's Fellowship 7:30 P. M.

WEDNESDAYS:

Holy Communion 10:00 A. M.

PRAYER BOOK HOLY DAYS:

Holy Communion 10:00 A. M.

ORGANIST AND CHOIRMASTER

Mrs. David MacGregor

Mrs. Charles H. Taylor Parish Secretary
Hugh B. Ross Sexton

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Herbert A. Leppert Rector's Warden
William P. Clausen Accountin Warden
William H. Gore Treasurer
David MacGregor Secretary

Samuel H. Ballam, Jr.

John C. Frey, Sr.

James E. Embury

John W. Herbsleb

Benjamin C. Holst

James H. Ickes

Joseph F. Maletz

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Alvin G. Winger

(Regular meetings of the vestry are held the fourth Tuesday of each month).

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Thomas H. Flint

Leo P. Marchetti

William Kirkman, III

Fred Link

Raymond Marshall, Jr.

Matthew J. McCarthy

Winifield S. McKeown

George W. Pearcey

Roy L. Ricker

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HOLY BAPTISM:

Your natural life began at birth; your spiritual life begins through re-birth. Here in St. Mark's Church you and your children can be born again in the Sacrament of Holy Baptism, wherein you are made "a member of Christ, the child of God, and an inheritor of the kingdom of heaven." Call or write the Church Office to make arrangements.

HOLY CONFIRMATION:

A healthy life comes to maturity. As you come to spiritual maturity, the Church invites you to receive the Apostolic Rite of Confirmation at the hands of the Bishop. As you renew your Baptismal vows, God confirms (strengthens) you by the Holy Spirit. The formation of new classes will be announced.

HOLY COMMUNION:

A strong life requires nourishment. God has provided food for our souls, for as we offer ourselves and recall our Lord's great Self-Offering in Holy Communion, we receive the Body and Blood of Christ, "that He may dwell in us and we in Him." St. Mark's provides Holy Communion for you on Sundays and weekdays.

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THE MINISTRY TO THE SICK:

In most of our lives, sickness comes at one time or another. Because the Episcopal Church believes that Jesus not only sent His Apostles out to preach the Gospel but also to minister to the sick, the clergy of your parish are ready at all times to come to you when you are ill bringing God's grace through prayer and sacrament. You need only call the Church to receive a visit, and private communion, if you wish.

COUNSELING AND ABSOLUTION:

The life of the soul as well as the body needs care and attention. The clergy are available to counsel you, to share with you your deepest problems and to relieve your soul from the burden of guilt through Absolution. For a private appointment, call JE 5-0635.

HOLY MATRIMONY:

In life's great moments, we all want God's guidance and blessing. One of those moments is marriage, when two hearts leap but with a single joy and two lives become one. St. Mark's invites you to begin your married life before the altar of God's Church.

BURIAL OF THE DEAD:

Life has its moments of sorrow as well as joy. When loved ones die, we need the consolation of the Church and the conviction of her Faith in Him who said: "I am the Resurrection and the Life." St. Mark's is beside you, even as you walk through the valley of the shadow of death.

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The tower of St. Mark's stands high above the Frankford community. The fellowship of our parish likewise stands high in the regard of those who have found a place in one of the various organizations. There is a place for you in our Parish Family.

ST. MARK'S CHOIRS:

The Episcopalian worships God with his whole being — with the inner aspirations of his heart and the outward vehicles of lights and colors and music. Our choirs assist us in worship as they lift the words of the Liturgy and the Scriptures on the wings of song. You are welcomed to join us. Senior Choir Rehearsal—Thursday, 8:00 P. M.; Boys Choir Rehearsal—Thursday, 6:30 P. M.; Girls' Choir Rehearsal—Thursdays, 4:00 P. M. Auditions are held fifteen minutes before the stated rehearsal time.

THE CHURCH SCHOOL:

The Episcopalian cares for his children and wants them to have a thoughtful and complete education in the Christian Faith. In order that the entire family may worship together, St. Mark's provides a Family Service for parents and children every Sunday at 9:30 A. M. As the children go to their classes, the parents, too, have an opportunity to learn and discuss the Church's Faith. The Church School is under the direction of the Rector, the Rev. Albert F. Fischer, Jr., and Mrs. Wm. P. Clausen, the Assistant Superintendent.

THE ALTAR GUILD:

The Episcopalian loves the altar of his church, for it is really the family table around which the Family of God meets each week. You are invited to join the fellowship of women who care for the altar, its linens and its appointments by becoming a member of the Altar Guild. Mrs. George H. Croft is president of the Guild and meetings are held in October, January, Passion Week and June.

THE SERVERS' GUILD:

The Episcopalian takes an active part in the services of his church. These services are not "one-man shows," but corporate actions in which young and old alike participate. The young men of the parish who assist the priest in Holy Communion and serve at the other services are members of the "Servers' Guild" under the direction of Mr. Henry W. Shuttleworth. All young men are invited to join the Guild.



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Organizations - Con'd

THE AUXILIARY VESTRY:

The Episcopalian belongs to a democratic church. Each year, representatives of the congregation are elected to serve on the governing board of the parish, the Vestry. The Auxiliary Vestry, a separate organization, seeks to assist the Vestry in the management and maintenance of the parish church and the promotion of its program. The organization is made up of fifteen men, each of whom has been sponsored by a vestryman. Mr. William Kirkman, III, is chairman.

THE WOMAN'S AUXILIARY:

The Episcopalian believes in missions. His own church was begun through the missionary activity of the Church of England. Every confirmed woman in the Episcopal Church is a member of the Woman's Auxiliary, whose primary concern is to promote the mission of the Church. With a varied program, the Auxiliary meets on the second and fourth Thursday of the month at 1:30 P. M. Mrs. Albert F. Fischer is the Vice-President.

THE CHURCHMEN'S LEAGUE:

The Episcopalian enjoys the fellowship of his parish. All men of the church are invited to become members of the Churchmen's League. The League meets on the third Monday evening of the month at 8 P. M. These men, who are concerned with their church and who assist through various service projects, are under the leadership of Mr. Alfred H. Sage, President.

THE GIRLS' FRIENDLY SOCIETY, Senior and Junior:

The Episcopalian is interested in the weekday activities of his children. The Girls' Friendly Society is a nation-wide organization in the Episcopal Church whose aim is to provide weekday activities for girls between the ages of 7 and 21 (Junior: 7-14; Senior: 14-21). Its full program of worship, study, work and play will provide the right environment for your children. The Seniors meet on Fridays from 4 to 5 P. M.; the Juniors meet on Saturdays at 10 A. M. under the direction of Mrs. Samuel Ballam.

THE YOUNG PEOPLE'S FELLOWSHIP:

The Episcopalian is concerned with the development of teen-agers. Realizing the importance of Christian fellowship to challenge and support the youth of the parish, St. Mark's invites all teen-agers to the Young People's Fellowship which meets on Sunday evenings at 7:30 P. M. Norman Boyer is President.

THE MR. AND MRS. CLUB:

The Episcopalian holds marriage to be a life-long union. In our fragmenting society, St. Mark's realizes the need of a group in the parish for both husband and wife. Such a group is the Mr. and Mrs. Club, which meets on the second Saturday night of each month at 8:15 P. M. for an enjoyable evening of fellowship and recreation. Come on along! Mrs. Alice McCarthy is President.

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Organizations - Cont'd

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The Episcopalian provides for special interest groups. In our day when many women are actively engaged in business and professional life, St. Mark's invites women of similar background to enjoy the fellowship of the "Business and Professional Woman's Group" under the leadership of Miss Elvina Weldon.

THE FONT ROLL:

The Episcopalian realizes how important are the early years of a child's life. These are the plastic years, when mother and father can mold a new soul for good or evil. Here at St. Mark's, when a child is baptized, the name is given to the Font Roll. Regularly through the early years, the parents receive pre-nursery material through the mail, the child is remembered each birthday, and visitations on the family are made. Mrs. Edward Carnall is Chairman.

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1958

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Catherine Margaret Breitmaier	Robert Schailey, Jr.
Sandra Dorothy Carroll	Gary Maurice Vermoulen
Claire Judith Croumbley	William Clayton Webster, Jr.
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Evelyn Irene Flint	Lola Frances Anderson
Patricia Jane Graham	Jean Sheila Bailey
Janice Elaine Green	Helen Warbarton Biles
Albert Nelson Hamscher, Jr.	J. Martin Bowker
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Linda Kathryn Heath	Charles August Fromuth
Barbara Alice Hostelley	Hector Heath, Jr.
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Walter Frederick Lemke	*Josephine Elizabeth Lawrence
William Frank Maletz	Joseph Lacey Murray
Marie Theresa Mancinelli	*Margaret Katherine Phillips
Florence Marie Mantz	Sarah Angelina Rodebaugh
Frederick William Mayberry, Jr.	Doris Schailey
Harry John Miller	Kenneth Howard Stevenson
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St. Mark's Parish is in the midst of a changing community. Across the years, the dusty road of "The King's Highway" became "Main Street" and is now "Frankford Avenue." The clatter of horse-drawn carriages has been replaced by the roar of the "El". The quiet of Main Street has given way to the busy commerce of the Avenue. The shadows on the street have become darker under the grey steel of the Elevated structure; the lights have become brighter with electric and fluorescent bulbs. The pace of life in Frankford has quickened and St. Mark's stands on the main artery feeling the life-pulse of an ever-changing, ever-challenging community.

The people of Frankford have changed. From a community centered in one industry and populated by mill-owners and their employees, Frankford is now part of a great metropolis, situated—

"Where cross the crowded ways of life,
Where sound the cries of race and clan."

Its industries are varied and its people come from widely different backgrounds. St. Mark's must indeed bear her witness and take her message to all sorts and conditions of men.

The changing social scene means a different economic base to which the parish must look for support. The life of St. Mark's can no longer depend upon the generosity of a few wealthy benefactors; she must receive her financial support from the regular and sacrificial giving of her membership. More than this, she must extend her influence and bring into her membership the unchurched of Frankford, if she is to grow stronger and escape the fate of so many "city parishes".

St. Mark's must maintain her buildings in the midst of this social, cultural and economic change. The renovation and maintenance of the Parish Home is a necessity, for it is here that the Family of God

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meets each week for worship, study and fellowship. Our magnificent church building not only recalls the architecture of another age; it embodies the Faith by which the Universal Church has lived out her life, with which St. Mark's was founded and in which we live today as stewards of God's mysteries to our children and our community. All of life is sacramental: in general, because such spiritual realities as love, friendship and devotion find their natural expression in such outward signs as kissing, hand-shaking and kneeling; in particular, because the invisible and immortal God tabernacled among us dwelling in a human nature and expressing Himself through a human body. "The Word was made flesh and dwelt amongst us". The faith and sacrifice of former generations is incarnate in our church building; the condition of this building today will likewise reflect our faith and our sacrifice.

Beyond the changing is the changeless. The face of the community may be altered; the population of the community may be varied; the economics of the community may have changed; but beneath the change there is a constant factor. St. Mark's has remained and will remain in a changing community because she is dealing with the same, unchanging hungers of the human heart, the same, unvaried needs of the human soul. Our minds yearn for the truth. We are bent on knowing, on understanding, on comprehending. Whether through the close reasonings of an Aristotle or the intuitive insights of a Psalmist, the human mind soon finds itself on the edge of a tremendous Mystery. Causes point back to a Cause; existence demands a Being who is self-existent and who can say: "I am Who I am"; rationality in man and in nature hints at a Reason behind the world. We possess life, yet not fully, for it is mingled with death. We possess truth, yet not completely, for it is tainted with error. We possess love, yet not perfectly for it is fleeting and fragile. But as the sunlight that streaks the shadows has its source in the sun, so men have hoped and reasoned and felt that life and truth and love have a source, too, in a Being whose existence we are aware of, but whose character and essence we cannot know.

To these yearnings, St. Mark's speaks. To the vague and confused knowledge of God in the hearts of the people of Frankford, our Parish brings the clarity of the Gospel. To all we proclaim the message that the Being whose existence we are aware of has stepped into human history to reveal Himself in Jesus Christ. To the changing scene of Frankford, to the Avenue and its side streets, to the businessmen with their shops, to the people who carry in their hearts the same, old, unchanging needs, we bring the same unvarying Answer.

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Our quest for life has its goal in God the Father, the Source of all life. Our desire for truth is but a hunger for God the Son, the Eternal Thought, the Eternal Word of God made flesh at Bethlehem. Our unfulfilled capacity for love is but the search for God the Holy Spirit, the undying breath of love between the Father and the Son. In the midst of the fevered tempo of Frankford today, St. Mark's stands above the change, dealing with the two great realities of life—the soul and God.

The program of St. Mark's is designed to meet these basic needs. In a sense, the program of our parish grows out of these needs. As a doctor receives his best cooperation from patients who love life and want his healing skills, so your clergy find the greatest response to God among those who realize their needs and who desire the Church's ministry. The Church School of St. Mark's, for instance, seeks to understand the needs of children at different age levels, to help them recognize these needs and to show them the revelency of the Christian faith to these needs. The organizations of the parish each attempt to meet the desire for love and fellowship as they are expressed at different ages and in different interest groups. Undergirding our whole parish program is this premise: We not only bring Christ to the weary and perplexed and tempted souls who pass our doors and sit in our pews; we find Christ in them—in the sick and the lonely and the frustrated and the guilty. "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

Frankford is changing. As a parish we can accept the fact of change or we can close our eyes to it. If we are determined to meet it, we shall serve; if we are determined to avoid it, we shall die. Our task is not simply to exist, but to extend. Our symbol is not a closed circle; it is an open cross on which the incarnate God flung back His arms for all. We must go out again into the streets of Frankford and see more than the fact of change. We must go out and see the ever-present fact of men crying for help in their doubt and in their guilt and in their despair. We must go out to our pagan neighbors and invite them into the fellowship of His Church with the words of Pascal ringing in our ears: "There are only two classes of men in the world: those who have found God and those who are looking for Him".

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SUNDAY, OCTOBER 19, 1958 AT 8:00 P. M:

An Organ Recital by Mrs. Anna MacGregor, organist of St. Mark's Church, Frankford. The program will consist of:

- (1). music from the Classical period of organ literature by Handel, Haydn and Bach.
- (2). music from the Romantic period by Bonnet and Franck.
- (3). music showing the color of the organ by D'Aquin, Searle Wright and Vierne.

SUNDAY, DECEMBER 7, 1958:

The Dedication of the St. Mark's Aeolian-Skinner Organ. Music includes Variants for "St. Anne" (O God our Help in Ages Past") arranged by Norman Coke-Jephcott, Festival Te Deum by Stanford, and Festival Anthem "Great and Marvelous are Thy Works" by Spayde.

SUNDAY, DECEMBER 21, 1958, 8:00 P. M:

A Christmas Musical Service with Choirs, Organ and Harp present "The Story of Christmas".

WEDNESDAY, DECEMBER 24, 1958, 11:00 P. M:

Christmas Eve Service.

SUNDAY, DECEMBER 28, 1958, 11:00 A. M:

A Service for the entire Family as we sing the Christmas Carols.

SUNDAY, MARCH 22, 1959, 8:00 P. M:

A Palm Sunday musical service.

SUNDAY, APRIL 26, 1959, 8:00 P. M:

An Organ Recital by Dr. Marilyn Mason of the University of Michigan. Dr. Mason has been a member of the faculty of the University of Michigan since 1946. During the summer, she has taught at Columbia University in New York. She studied with the late Palmer Christian, in Paris with Nadis Boulanger, Maurice Durufle and later, in this country, with Arnold Schoenberg. Dr. Mason is considered "among the top women instrumentalists of the nation" (Detroit Free Press). She has made recordings with Aeolian-Skinner, Esoteric and Reminton. St. Marks is proud to present an organ recital by this distinguished artist.

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SUNDAYS:

Holy Communion 7:45 A. M.
Family Service 9:30 A. M.
(Holy Communion Third Sunday)
Morning Prayer and Sermon 11:00 A. M.
(Holy Communion First Sunday)
Evening Prayer

Young People's Fellowship 7:30 P. M.

WEDNESDAYS:

Holy Communion 10:00 A. M.

PRAYER BOOK HOLY DAYS:

Holy Communion 10:00 A. M.

ORGANIST and CHOIRMASTER

Mrs. David MacGregor

Mrs. Charles H. Taylor Parish Secretary
Hugh B. Ross Sexton

THE VESTRY

Herbert A. Leppert Rector's Warden
William P. Clausen Accounting Warden
William H. Gore Treasurer
David MacGregor Secretary

Samuel H. Ballam, Jr.
Howard P. Denn
John C. Frey, Sr.
James E. Embrey
Benjamin C. Holst
William Kirkman, III

Joseph F. Maletz
Joseph W. Price, III
Henry W. Shuttleworth
Walter E. Spathelf
Alvin G. Winger

(Regular meetings of the vestry are held the fourth Tuesday of each month)

AUXILIARY VESTRY

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Thomas H. Flint
Fred Link
Edward Leaverton
Raymond Marshall, Jr.
Matthew J. McCarthy
Winfield S. McKeown

George W. Pearcey
Roy L. Ricker
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Richard Sipes
Gilbert H. Schobert
Wilson Whitekettle
George Walker
James M. Wilcox

(Regular meetings of the Auxiliary Vestry are held
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HOLY BAPTISM:

Your natural life began at birth; your spiritual life begins through re-birth. Here in St. Mark's Church you and your children can be born again in the Sacrament of Holy Baptism, wherein you are made "a member of Christ, the child of God, and an inheritor of the kingdom of heaven." Call or write the Church Office to make arrangements.

HOLY CONFIRMATION:

A healthy life comes to maturity. As you come to spiritual maturity, the Church invites you to receive the Apostolic Rite of Confirmation at the hands of the Bishop. As you renew your Baptismal vows, God confirms (strengthens) you by the Holy Spirit. The formation of new classes will be announced.

HOLY COMMUNION:

A strong life requires nourishment. God has provided food for our souls, for as we offer ourselves and recall our Lord's great Self-Offering in Holy Communion, we receive the Body and Blood of Christ, "that He may dwell in us and we in Him." St. Mark's provides Holy Communion for you on Sundays and weekdays.

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THE MINISTRY TO THE SICK:

In most of our lives, sickness comes at one time or another. Because the Episcopal Church believes that Jesus not only sent His Apostles out to preach the Gospel but also to minister to the sick, the clergy of your parish are ready at all times to come to you when you are ill bringing God's grace through prayer and sacrament. You need only call the Church to receive a visit, and private communion, if you wish.

COUNSELING AND ABSOLUTION:

The life of the soul as well as the body needs care and attention. The clergy are available to counsel you, to share with you your deepest problems and to relieve your soul from the burden of guilt through Absolution. For a private appointment call JE 5-0635.

HOLY MATRIMONY:

In life's great moments, we all want God's guidance and blessing. One of those moments is marriage, when two hearts leap but with a single joy and two lives become one. St. Mark's invites you to begin your married life before the altar of God's Church.

BURIAL OF THE DEAD:

Life has its moments of sorrow as well as joy. When loved ones die, we need the consolation of the Church and the conviction of her Faith in Him who said: "I am the Resurrection and the Life." St. Mark's is beside you, even as you walk through the valley of the shadow of death.

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The tower of St. Mark's stands high above the Frankford community. The fellowship of our parish likewise stands high in the regard of those who have found a place in one of the various organizations. There is a place for you in our Parish Family.

ST. MARK'S CHOIRS:

The Episcopalian worships God with his whole being — with the inner aspirations of his heart and the outward vehicles of lights and colors and music. Our choirs assist us in worship as they lift the words of the Liturgy and the Scriptures on the wings of song. You are welcomed to join us. Senior Choir Rehearsal — Thursday, 8:00 P.M.; Boys Choir Rehearsal—Thursday, 6:30 P. M.; Girls' Choir Rehearsal—Thursday, 4:00 P. M. Auditions are held fifteen minutes before the stated rehearsal time.

THE CHURCH SCHOOL:

The Episcopalian cares for his children and wants them to have a thoughtful and complete education in the Christian Faith. In order that the entire family may worship together. St. Mark's provides a Family Service for parents and children every Sunday at 9:30 A. M. As the children go to their classes, the parents, too, have an opportunity to learn and discuss the Church's Faith. The Church School is under the direction of the Rector, the Rev. Albert F. Fischer, Jr., and Mrs. Wm. P. Clausen, the Assistant Superintendent.

THE ALTAR GUILD:

The Episcopalian loves the altar of his church, for it is really the family table around which the Family of God meets each week. You are invited to join the fellowship of women who care for the altar, its linens and its appointments by becoming a member of the Altar Guild. Mrs. George H. Croft is president of the Guild and meetings are held in October, January, Passion Week and June.

THE SERVERS' GUILD:

The Episcopalian takes an active part in the services of his church. These services are not "one man shows," but corporate actions in which young and old alike participate. The young men of the parish who assist the priest in Holy Communion and serve at the other services are members of the "Servers Guild" under the direction of Mr. Henry W. Shuttleworth. All young men are invited to join the Guild.

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Organizations - Cont'd

THE AUXILIARY VESTRY:

The Episcopalian belongs to a democratic church. Each year, representatives of the congregation are elected to serve on the governing board of the parish, the Vestry. The Auxiliary Vestry, a separate organization, seeks to assist the Vestry in the management and maintenance of the parish church and the promotion of its program. The organization is made up of fifteen men, each of whom has been sponsored by a vestryman. Mr. Richard Sipes, is chairman.

THE WOMEN OF ST. MARK'S

The Episcopalian believes in missions. His own church was begun through the missionary activity of the Church of England. Every confirmed woman in the Episcopal Church is a member of the Women of St. Mark's, whose primary concern is to promote the mission of the Church. With a varied program, the Women meet on the second and fourth Thursday of the month at 1:30 P. M. Mrs. Edward Gossling is the President.

THE CHURCHMEN'S LEAGUE:

The Episcopalian enjoys the fellowship of his parish. All men of the church are invited to become members of the Churchmen's League. The League meets on the third Monday evening of the month at 8 P. M. These men, who are concerned with their church and who assist through various service projects, are under the leadership of Mr. Wilson Whitekettle.

THE GIRLS' FRIENDLY SOCIETY, Senior and Junior:

The Episcopalian is interested in the weekday activities of his children. The Girls' Friendly Society is a nation-wide organization of the Episcopal Church whose aim is to provide weekday activities for girls between the ages of 7 and 21 (Junior: 7-14; Senior: 14-21). Its full program of worship, study, work and play will provide the right environment for your children. The Seniors meet on Fridays from 4 to 5 P.M; the Juniors meet on Saturdays at 10 A. M. under the direction of Mrs. Samuel Ballam.

THE YOUNG PEOPLE'S FELLOWSHIP:

The Episcopalian is concerned with the development of teen-agers. Realizing the importance of Christian fellowship to challenge and support the youth of the parish, St. Mark's invites all teen-agers to the Young People's Fellowship which meets on Sunday evenings at 7:30 P. M. George Baker is President.

THE MR. AND MRS. CLUB

The Episcopalian holds marriage to be a life-long union. In our fragmenting society, St. Mark's realizes the need of a group in the parish for both husband and wife. Such a group is the Mr. and Mrs. Club, which meets on the second Saturday night of each month at 8:15 P. M., for an enjoyable evening of fellowship and recreation. Come on along! Mr. Walter E. Spathelf is President.

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Organizations - Cont'd

THE BUSINESS AND PROFESSIONAL WOMAN'S GROUP:

The Episcopalian provides for special interest groups. In our day when many women are actively engaged in business and professional life, St. Mark's invites women of similar background to enjoy the fellowship of the "Business and Professional Woman's Group" under the leadership of Miss Elvina Weldon.

THE FONT ROLL:

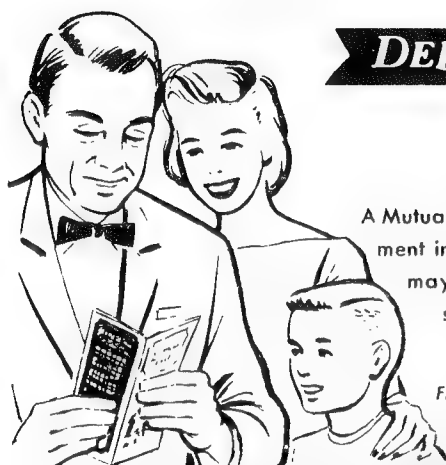
The Episcopalian realizes how important are the early years of a child's life. These are the plastic years, when mother and father can mold a new soul for good or evil. Here at St. Mark's, when a child is baptized, the name is given to the Font Roll. Regularly through the early years, the parents receive pre-nursery material through the mail, the child is remembered each birthday, and visitations on the family are made. Mrs. Edward Carnall is Chair-Man.

CONFIRMATION CLASS

1959

Frederick David Adamson	Michael Alex Papaila
Marion Joan Anderson	James Ronald Rodgers
Barbara Ann Breitmaier	Ronald Schailey
Catherine May Carroll	Stephen Edward Spathelf
Virginia Ann Clark	Jane Ann Speechley
Richard Tait Deno	Wilson Kurt Whitekettle
Sherry Lynn Frame	Michael Dennis Wright
Martha Magdalene Gish	Walter Rudolph Beuttenmueller
Joseph Albert Gottwald, Jr.	Beulah Benton Brown
Willena Jane Lawson	Helen Ruth Klang
Hollis Deloro Leaverton	William Stenger Latham
George Andrew Minko, Jr.	Ruth Pfeiffer Latham
Mary O'Neal Mitchell	Barton Green Muench
Barbara Grace Mohr	Louise Alberta Papaila
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How We Meet The Need of a Changing Community

"St. Mark's Parish is in the midst of a changing community." So began the main article in the 1958-59 Yearbook. We were then concerned with facing the fact that Frankford is changing — socially, economically and culturally. Now we are concerned with meeting that change. Then we were thinking in terms of survival; now we are thinking in terms of service. Then our emphasis was on the situation; now our emphasis must be on strategy. Then we were concerned in arousing attention about our church's future; now we are concerned about answering the call of the Church's Lord.

The call of Christ to us as members of St. Mark's has a double meaning. The two-fold implications of that call provide us with both a philosophy and a strategy in meeting the inevitable fact of neighborhood change. First, the call of Christ to us is a summons to be, in truth, the members of His Mystical Body on earth — the Church. We are to be the cells in His Social Body through which He may continue to teach and sanctify and redeem men here, today, in Frankford. In the words of St. Theresa:

"Christ has no body now on earth but yours,
No hands but yours;
Yours are the eyes through which look out
Christ's compassion to the world;
Yours are the feet with which again He is
To go about doing good,
And yours are the hands with which He is
to bless us now."

Secondly, we serve Christ in our neighbors. We not only bring Christ to the weary and perplexed and tempted souls who pass our doors and sit in our pews; we find Christ in them — in the sick and the lonely and the frustrated and the guilty.

"Inasmuch," Jesus said, "as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

Our ministry is not only for Christ; it is to Christ. Herein lies both our philosophy and our strategy in meeting the needs of our changing community. Our philosophy rests on the fact that Christ works through us; our strategy is grounded in the fact that we serve Christ in our neighbors.

Now, let us attempt to spell out the implications of this two-fold call of Christ. First, if Christ is to work through us, it means that—

1. We must re-define for ourselves the purpose of the Church. We are not concerned with perpetuating chapels of ease for sectarian-minded people or acting as custodians with an interest in OUR museum rather than with a passion for HIS Mission. We are concerned about Christ's will. All who work for St. Mark's — clergy, wardens and vestrymen; organizational leaders and members; church school teachers and pupils; laymen and laywomen — all must rethink the primary purpose of this parish.

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Changing Community - Cont'd

2. We must rededicate ourselves to our basic Christian calling set forth in the Prayer Book as our duty "to follow Christ, to worship God every Sunday in His Church, and to work and pray and give for the spread of His Kingdom."
3. We must enlist every lay person in the ministry of the Church. Either because of a wrong view of the ordained ministry or because of a feeling of personal inadequacy and lack of information, Episcopalians have been too prone to neglect their share in the Church's outreach for souls. Training programs set up by the National Church are now available to correct this weak-spot.
4. We must accept a Christian view of our stewardship of God's gifts to us — our time, our talents, our treasure. We are called not to think in terms of budgets, but of blessings. Christian stewardship does not mean a grumpy acceptance of our mathematical proportionate share of the parish budget; it means a grateful return to God from His many blessings, figured not in terms simply of percentage, but of pledged priority. God must be put first in our leisure time, in our natural talents and in our temporal treasures.
5. We must keep our parish buildings usable and attractive. Large Gothic structures not only suggest beauty; they may also suggest too great a veneration of the age in which they were erected, especially if they are not cared for. If we are to proclaim Christ as our eternal Contemporary, then our buildings should reflect the freshness and life of Him Who said, "Behold, I make all things new."

These are the premises in the philosophy with which we will meet the needs of our changing community. They flow from the fact that Christ uses us as His instruments to work in the world today. Now let us consider our strategy. The motive power for our action comes from the complimentary truth that we serve Christ in our neighbors.

1. We must elevate our vision as a congregation beyond the walls of St. Mark's. In a figure, we are not meant to be a museum; we are meant to be a life-saving station. We must not become so enamoured with our property that we gild our lifeboats and turn our oars into historical relics and forget that our primary task is to "rescue the perishing." Let us watch carefully the amount of money that we spend on ourselves as compared to what we spend for work outside our parish. An educational program on the work of our Domestic and Foreign Mission Fields may raise our sights and remind us of our calling.
2. We must seek to understand our immediate community. This may necessitate canvassing our neighborhood in order to understand the people and their interests. There are, no

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Changing Community - Cont'd

doubt, many misunderstandings about Christianity, the Episcopal Church in general and St. Mark's, in particular, that need to be met. Uncomfortable truths will have to be faced as we seek to correct the impression that big churches, like big business, need not be cold and aloof, but can be warm and friendly.

3. We must see in the health, welfare and social agencies of the community a means of extending the Church's influence. Wherever our members are at work serving Christ in their brethren, there is St. Mark's witnessing to the social thrust of the Gospel.
4. We must find new points of contact for those outside the Church. Our pagan neighbors are looking for meaning, are groping for a way out of confusion, are searching for secure foundations to support the values that make life worth living. We must be willing to go beyond the traditional phrases for the sake of communications; we must make use of the findings of motivational research and depth psychology to win people out of "confusionism" into "communionism" with Jesus Christ. We must persuade them that the flowers of Christian culture cannot long exist without the roots of the Christian Faith.
5. We must pave a way for the reluctant and timid unchurched to find access into the rich life of the Christian fellowship. This may mean that we will have to move, at times, out of the church into the Parish House; it may take us from the Parish House into parishioners' homes; perhaps, we will have to move to a neutral location, altogether. We may be called to experiment with a store-front presentation or cottage prayer-meetings or social activities in the Parish House. Wherever we meet our uncommitted neighbors, the purpose of the meeting will be the same. We shall try to win them to Christ by encircling them with the warmth and friendliness of His People.

Here is our faith and our plan of action, our philosophy and our strategy. We are the members of Christ's Body, the Church. He acts through us. We must, therefore, redefine our goals, rededicate ourselves, realize our own lay ministry, revolutionize our sense of Stewardship and renovate our buildings. On the other hand, though, Christ is among the least of His brethren shuffling down the Avenue. We serve Him in our neighbors. We must, therefore, elevate our vision, examine our community, extend our influence through community agencies, expect to find new points of contact with the unchurched and evolve better ways of reaching the reluctant and timid. The call of Christ is inescapable. Over us, it sounds down through His Church; beside us, it whispers to us through neighbors and strangers. Inside us —there indeed is the heart of the matter! It all depends on what happens there, doesn't it?

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Program of Musical Services at St. Mark's Church

1959 - 1960



The musical services for St. Mark's have been planned with a two fold purpose; to present to our people church music that enriches the beauty of our liturgical service in devotion and prayer, also to give our people an opportunity to hear an expression of great choral and organ music.

ADVENT 1959, December 20th, Sunday evening, 8 P. M. St. Mark's Choirs will present a special Advent and Christmas Musical.

LENT 1960, March 6th, 1st Sunday in Lent. 8 P. M. The Gettysburg College Choir of sixty voices under the direction of Parker Wagnild will present a special musical. The Choir enjoys a national reputation for good music.

March 27, 3rd Sunday in Lent. 8 P. M. The combined Choirs of St. Mark's, St. Peter's Glenside and St. Aidan's Cheltenham will sing The Mass composed by Alec Wyton.

April 10th. Palm Sunday Evening. 8 P. M. St. Mark's Choirs will present a special Lenten Musical program.

WHITSUNDAY. June 5th. 8 P. M. Mr. Virgil Fox, world famous organist will give a recital.

We are fortunate at St. Mark's to have a wonderful Choir and excellent leadership. Our new pipe organ has been a great help in improving our appreciation of good music. We are indebted to our organist and choir director Mrs. Anna MacGregor for planning each years programs which are second to none in our city. We can show our appreciation by supporting all of the concerts and by encouraging others to attend.

Please watch the Church Notes for additional information about the above musicals. Your assistance will be requested in securing sleeping accomodations for the Gettysburg Choir.

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Triennial Budget Program

During the fall of 1957 the entire Parish was canvassed in conjunction with a proposed three year program. Approximately 70% pledged their support of the program. Some of the 30% who refused to pledge nevertheless said they would support the program.

As a result of the response and support during the past two years more has been accomplished than in the preceding thirty years. The following list shows the major accomplishments:

1. Retirement of organ debt
2. Payment of \$10,000 on Diocesan Pledge
3. Increase in operating budget
4. New parking lot
5. Purchase of a house for future parking area
6. Repair and cleaning of stained glass windows
7. Improvement and repairs at Rectory
8. Cleaning and pointing of the Church and Parish House
9. Installation of new roof on Church
10. Increased insurance protection
11. Overhaul and improvement of heating controls
12. Increased giving to missionary program

Those who have given sacrificially have come to know the meaning of Christian Stewardship. This has been defined as "the practice of systematic and proportionate giving of time, abilities, and material possessions based on the conviction that these are a trust from God, to be used in His service for the benefit of all mankind in grateful acknowledgement of Christ's redeeming love." If all our giving was motivated by this sense of responsibility rather than by token giving the above list would be dwarfed by our accomplishments.

Approximately 35% of our members pledged and have kept their pledges faithfully. This group provides 65% of our income and their giving averages \$4.00 per week. Another 35% of our members who

Triennial Budget - Cont'd

pledged have not, as of this report, fully kept their pledges. This group accounts for 19% of our income and averages \$2.00 per week in giving. The 30% of our members who did not pledge contribute 16% of our total income. The average giving per week of the non-pledgers is \$1.00. Overall as a parish our CHRISTIAN STEWARDSHIP has not been outstanding.

During the remaining year of this program we have several important projects which merit the support of all members. These include:

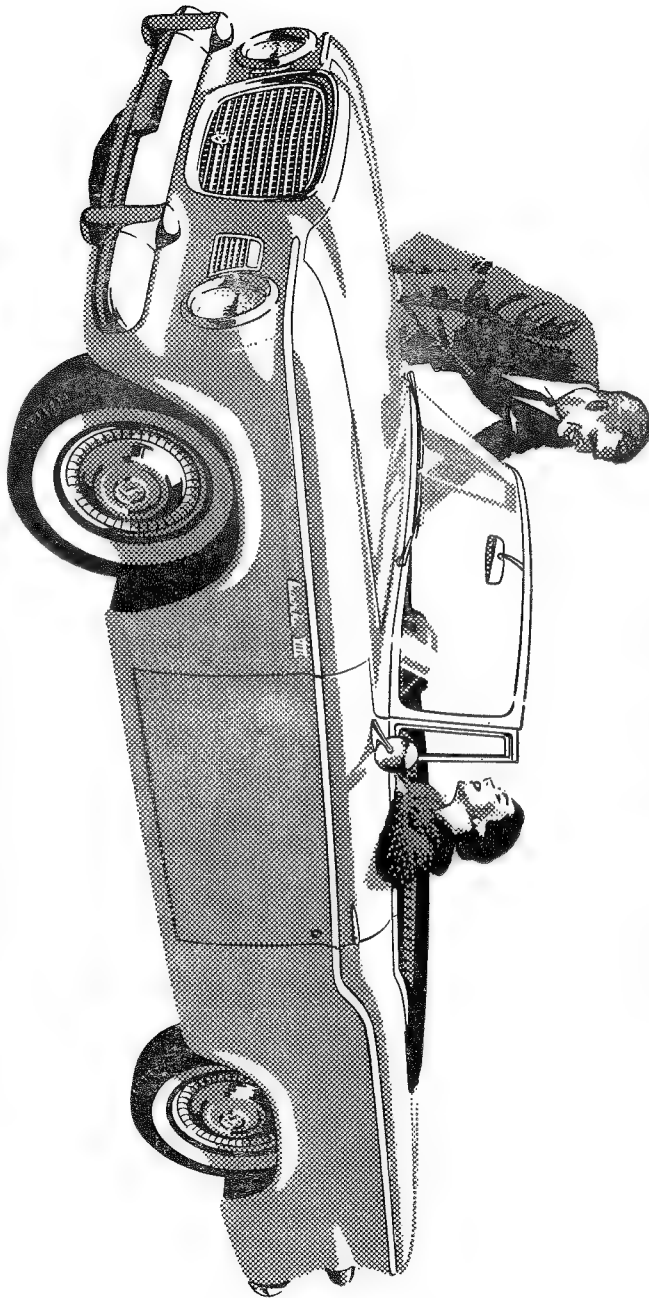
1. Final payment of \$5,000 on our Diocesan Pledge
2. Continuance of our higher operating budget, including the increased mission support
3. Acquisition of another house for the future parking program
4. Continuance of the program of cleaning and repairing the stained glass windows
5. Enlargement and modernization of the kitchen

No one can tell another how much he should give. Several dioceses, however, have adopted the old Biblical practice of tithing. As interpreted today, the members of the dioceses are encouraged to give 10% of their pre-tax income for others. It is suggested that half of this or 5% be given to the Church for God's work and the other half for various charitable and similiar purposes. You can begin Christian Stewardship now by giving your time, talent and money to His work.

Give as you would if an angel
Awaited your gift at the door.
Give as you would if tomorrow
Found you where giving was o'er.

Give as you would to the Master
If you met His loving look.
Give as you would of your substance
If His hand the offering took."

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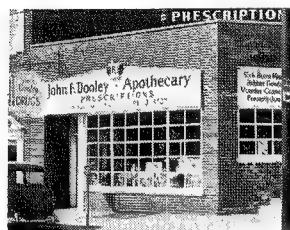
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CURTIS J. FRAELICK, Student Assistant
JOHN LAMB, Student Assistant
SERVICES

SUNDAYS:

Holy Communion 7:45 A. M.
Family Service 9:30 A. M.
(Holy Communion First Sunday)
Morning Prayer and Sermon 11:00 A.M.
(Holy Communion Third Sunday)
Evening Prayer
Young People's Fellowship 7:30 P. M.

WEDNESDAYS:

Holy Communion 10:00 A. M.

PRAYER BOOK HOLY DAYS:

Holy Communion 10:00 A. M.

ORGANIST and CHOIRMASTER

Mrs. David MacGregor

Mrs. Charles H. Taylor Parish Secretary
Hugh B. Ross Sexton

THE VESTRY

Herbert A. Leppert	Rector's Warden
William P. Clausen	Accounting Warden
William H. Gore	Treasurer
David MacGregor	Secretary
Howard P. Denn	Joseph W. Price, III
Raymond A. Francis, Jr.	Henry W. Shuttleworth
James E. Embrey	Walter E. Spathelf
Benjamin C. Holst	Alvin G. Winger
William Kirkman, III	Wilson Whitekettle
George R. Miller, Jr.	

(Regular meetings of the vestry are held the fourth Tuesday of each month)

AUXILIARY VESTRY

Edward Brough, Jr.	George W. Pearcey
Miles Carey	Roy L. Ricker
Rowland L. Coates, Jr.	Alfred H. Sage
Thomas H. Flint	Richard Sipes
Fred Link	Gilbert H. Schobert
Edward Leaverton	George Walker
Raymond Marshall, Jr.	James Wilcox
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(Regular meetings of the Auxiliary Vestry are held
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HOLY BAPTISM:

Your natural life began at birth; your spiritual life begins through re-birth. Here in St. Mark's Church you and your children can be born again in the Sacrament of Holy Baptism, wherein you are made "a member of Christ, the child of God, and an inheritor of the kingdom of heaven." Call or write the Church Office to make arrangements.

HOLY CONFIRMATION:

A healthy life comes to maturity. As you come to spiritual maturity, the Church invites you to receive the Apostolic Rite of Confirmation at the hands of the Bishop. As you renew your Baptismal vows, God confirms (strengthens) you by the Holy Spirit. The formation of new classes will be announced.

HOLY COMMUNION:

A strong life requires nourishment. God has provided food for our souls, for as we offer ourselves and recall our Lord's great Self-Offering in Holy Communion, we receive the Body and Blood of Christ, "that He may dwell in us and we in Him." St. Mark's provides Holy Communion for you on Sundays and weekdays.

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In most of our lives, sickness comes at one time or another. Because the Episcopal Church believes that Jesus not only sent His Apostles out to preach the Gospel but also to minister to the sick, the clergy of your parish are ready at all times to come to you when you are ill bringing God's grace through prayer and sacrament. You need only call the Church to receive a visit, and private communion, if you wish.

COUNSELING AND ABSOLUTION:

The life of the soul as well as the body needs care and attention. The clergy are available to counsel you, to share with you your deepest problems and to relieve your soul from the burden of guilt through Absolution. For a private appointment call JE 5-0635.

HOLY MATRIMONY:

In life's great moments, we all want God's guidance and blessing. One of those moments is marriage, when two hearts leap but with a single joy and two lives become one. St. Mark's invites you to begin your married life before the altar of God's Church.

BURIAL OF THE DEAD:

Life has its moments of sorrow as well as joy. When loved ones die, we need the consolation of the Church and the conviction of her Faith in Him who said: "I am the Resurrection and the Life." St. Mark's is beside you, even as you walk through the valley of the shadow of death.

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The tower of St. Mark's stands high above the Frankford community. The fellowship of our parish likewise stands high in the regard of those who have found a place in one of the various organizations. There is a place for you in our Parish Family.

ST. MARK'S CHOIRS:

The Episcopalian worships God with his whole being — with the inner aspirations of his heart and the outward vehicles of lights and colors and music. Our choirs assist us in worship as they lift the words of the Liturgy and the Scriptures on the wings of song. You are welcomed to join us. Senior Choir Rehearsal — Thursday, 8:00 P.M.; Boys Choir Rehearsal—Thursday, 6:30 P.M.; Girls' Choir Rehearsal—Thursday, 4:00 P.M. Auditions are held fifteen minutes before the stated rehearsal time.

THE CHURCH SCHOOL:

The Episcopalian cares for his children and wants them to have a thoughtful and complete education in the Christian Faith. In order that the entire family may worship together, St. Mark's provides a Family Service for parents and children every Sunday at 9:30 A. M. As the children go to their classes, the parents, too, have an opportunity to learn and discuss the Church's Faith. The Church School is under the direction of the Rector, the Rev. Albert F. Fischer, Jr., and Mrs. Wm. P. Clausen, the Assistant Superintendent.

THE ALTAR GUILD:

The Episcopalian loves the altar of his church, for it is really the family table around which the Family of God meets each week. You are invited to join the fellowship of women who care for the altar, its linens and its appointments by becoming a member of the Altar Guild. Mrs. Wrixford White is president of the Guild and meetings are held in October, January, Passion Week and June.

THE SERVERS' GUILD:

The Episcopalian takes an active part in the services of his church. These services are not "one man shows," but corporate actions in which young and old alike participate. The young men of the parish who assist the priest in Holy Communion and serve at the other services are members of the "Servers Guild" under the direction of Mr. Henry W. Shuttleworth. All young men are invited to join the Guild.

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Organizations — continued

THE AUXILIARY VESTRY:

The Episcopalian belongs to a democratic church. Each year, representatives of the congregation are elected to serve on the governing board of the parish, the Vestry. The Auxiliary Vestry, a separate organization, seeks to assist the Vestry in the management and maintenance of the parish church and the promotion of its program. The organization is made up of fifteen men, each of whom has been sponsored by a vestryman. Mr. Richard Sipes, is chairman.

THE WOMEN OF ST. MARK'S

The Episcopalian believes in missions. His own church was begun through the missionary activity of the Church of England. Every confirmed woman in the Episcopal Church is a member of the Women of St. Mark's, whose primary concern is to promote the mission of the Church. With a varied program, the Women meet on the second and fourth Thursday of the month at 1:30 P. M. Mrs. Victor J. Kaufold is the President.

THE CHURCHMEN'S LEAGUE:

The Episcopalian enjoys the fellowship of his parish. All men of the church are invited to become members of the Churchmen's League. The League meets on the third Monday evening of the month at 8 P. M. These men are concerned with their church and who assist through various service projects, are under the leadership of Mr. Wilson Whitekettle.

THE GIRLS' FRIENDLY SOCIETY, Juniors:

The Episcopalian is interested in the weekday activities of his children. The Girls' Friendly Society is a nation-wide organization of the Episcopal Church whose aim is to provide weekday activities for girls between the ages of 7 and 21 (Junior: 7-14; Senior: 14-21). Its full program of worship, study, work and play will provide the right environment for your children. The juniors meet on Saturdays at 10 A. M. under the direction of Mrs. Kenneth Stevenson.

THE YOUNG PEOPLE'S FELLOWSHIP:

The Episcopalian is concerned with the development of teen-agers. Realizing the importance of Christian fellowship to challenge and support the youth of the parish, St. Mark's invites all teen-agers to the Young People's Fellowship which meets on Sunday evenings at 7:30 P. M. Theodore Fischer is President.

THE MR. AND MRS. CLUB:

The Episcopalian holds marriage to be a life-long union. In our fragmenting society, St. Mark's realizes the need of a group in the parish for both husband and wife. Such a group is the Mr. and Mrs. Club, which meets on the second Saturday night of each month at 8:15 P. M., for an enjoyable evening of fellowship and recreation. Come on along! Mr. Raymond Marshall is Co-ordinator.

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Organizations — continued

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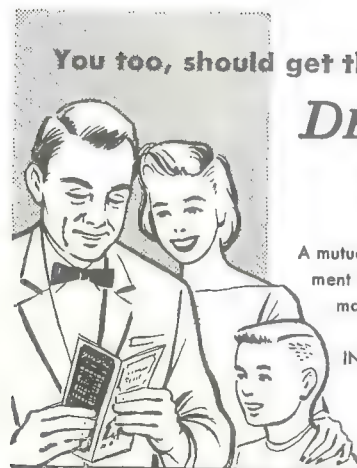
The Episcopalian provides for special interest groups. In our day when many women are actively engaged in business and professional life, St. Mark's invites women of similar background to enjoy the fellowship of the "Business and Professional Woman's Group" under the leadership of Miss Elvina Weldon.

THE FONT ROLL:

The Episcopalian realizes how important are the early years of a child's life. These are the plastic years, when mother and father can mold a new soul for good or evil. Here at St. Mark's, when a child is baptized, the name is given to the Font Roll. Regularly through the early years, the parents receive pre-nursery material through the mail, the child is remembered each birthday, and visitations on the family are made. Mrs. Edward Carnall is Chairman.

CONFIRMATION CLASS 1960

Richard Wayne Dalton	Nolinda Nancy Wardlow
Kenneth Roland Denn	Deborah Anne Young
Karen Louise Hoyer	Alexander Read Clark
Ruth Elaine Maletz	Gordon Clark
Lowell Hal Markham	Grace Elizabeth Diamond
Sophie Taylor Mitchell	John George Egolf
Kay Eileen Murray	Betty Dolores Foster
Clifford Peberdy, Jr.	Beatrice Harriet Miller
Marilea Iris Saybolt	Edna Anne Thomas
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A History of St. Mark's Church as Recorded in Jubilee Year Book of 1882



The Rev. Mr. Evans, who became Minister of Christ Church in 1700, reports to his society in England, that he has established Missions of the Church at Chester, Oxford and elsewhere, and among these he names Frankfort, under the date of 1709, spelling it in the German way, as a village of Germans. The Rev. Mr. Wyman established as a Missionary at Oxford, reports also under August 3, 1728: There is a school in my Parish, at Frankfort, a small and compact village in the township of Oxon. In this village I have lately introduced a lecture in the afternoon to a numerous auditory.

In 1754 there is a letter from one of the English Church Missionaries, that he came to the village of Frankford, and established a school upon the King's Highway.

Between the years 1754 and 1832 was a period of great difficulty for the Episcopal Church in Frankford. An explanation lies in the fact that this neighborhood was settled by Germans, the State and City government was in the hands of the religious society of Friends, whose prejudices were naturally unfavorable to the Episcopal Church, and the fact that another Parish was not far away at Oxford.

Gregory Townsend Bedell was sent to serve in the Philadelphia Diocese and some of his friends established a Sunday School in Frankford. The Rev. Dr. Bedell, the Rev. G. W. Ridgely and some others preached here, and this may be considered the beginning of the Episcopal Church in Frankford, though it fell through by the want of liberality in our people and the discouragement and disfavor it hence encountered.

About 1830 a lady, a worshiper at Oxford, made an effort to bring a Church to Frankford, but discouragement of the same character awaited her. The lady was one of the Pepper family.

We have now come to 1832, the era of that effort which happily ended in no discouragement. By this time circumstances had changed in the vicinity. The village had increased in numbers and many English people called here by the infant factories had displaced the Germans. The Church was becoming a power in the City, while influences hostile to it were diminishing.

At this season a dreadful pestilence, raging in Philadelphia, sent many families to reside in the country, and in Frankford. Among these was a zealous member of our Church, Mrs. Mary Glen, a communicant of St. Peter's, Philadelphia, who in conjunction with others established a Sunday School in the town. They hired the house known as Morrow's School-room in Paul Street, in the early fall of 1832, and calling in the children they could reach, with some of the mothers also, they held their first little service, with Prayer Book in hand, and laid the foundation of our Church here in Frankford.

ST. MARK'S CHURCH FRANKFORD

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HISTORY OF ST. MARK'S — continued

This little gathering soon induced the regular service with the pulpit. This was ministered to by the Rev. George Sheets, who, as the actual rector of the Parish, gave the most faithful attendance upon this growing Mission, as he had done before at All Saints', Torresdale, and at other places, in the course of his long continued charges of Oxford, from the year 1816 onward.

In the course of the next three years, the congregation had so increased in this school-house in Paul Street that they talked of building, but instead they rented the "Academy" in the same street, where they opened Church for regular afternoon service and Sunday School. This was a building of a public character, used for teaching and other like purposes. Among those who preached here were Drs. Montgomery and Bedell of Philadelphia and the Rev. Mr. Sheets, and finally as a Church's crowning characteristic, the Bishop of Pennsylvania, the Right Rev. Henry U. Onderdonk, gave the work his Episcopal blessing and establishment.

The details of the history of this period are very sketchy, but we know that the first baptism was in 1834, and all that can be said for the next ten years the Church grew slowly and steadily.

A sum of money of some eight hundred dollars was gradually gathered, and in 1837 was expended to purchase a piece of land, lying again on the King's Highway deeded in trust to Trinity Church, Oxford, "for the purpose, only and forever, of an Episcopal Church in Frankford, to be erected there." This is the lot upon which we are now. Opposite to it, on the other side of Franklin Street (Griscom), a smaller piece of ground had been purchased in 1835 and the Chapel erected, known as the "Tabernacle," dedicated to the use of our people for worship and instruction. The still continuing increase soon rendered this too limited, and it was again enlarged in 1837. It was a small but comfortable house adapted for service of prayer and preaching and the uses of the Sunday School. It was the first home of her own which the Church possessed. It was the people's first love and was venerable in their eyes. Here the children were baptized, here the Rector of Oxford Parish, then living in Frankford, preached every Sunday afternoon. And here William Welsh, when he became a summer resident in this vicinity, assisted and in 1844 conducted the prospering Sunday School and helped the work. In 1840, 1842, 1843 the Bishop made visitations confirming some persons.

Thus we have arrived at 1844-45, when God's blessing had brought us such prosperity as to suggest the need of organization. There was now service in both the morning and afternoon. Once each month in the afternoon the Lord's Supper was administered. A general activity marked the whole week. Finally in 1845 a memorable meeting was held in the house of William Overington, Esq. where the active friends of the Church were present among whom were Mr. Welsh and Mr. Sheets. Here the Parish of St. Mark's was established and named after the great Evangelist to the gentile Christians. Here the first Vestry was formed and here and at subsequent Vestry meetings plans were laid and carried out for erecting a Church building to the glory

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HISTORY OF ST. MARK'S — continued

of God and for the good of men. Bishop Alonzo Potter manifested strong interest in this Parish.

Steps were immediately taken to provide the necessary funds, which were soon furnished by the self-denying liberality of the members and friends of the new enterprise. In 1845 the corner-stone was laid and in 1846, the Church building was so far completed as to be opened for Divine service, and consecrated by Bishop Potter to the worship of God forever.

The Church thus completed was limited in dimensions, 42 by 70 feet, and as yet incomplete. On October 2, 1846 the Church was placed under the charge of the Rev. Henry S. Spackman, then recently ordained to the Holy Ministry, who for many years before had filled an eminent position in the State as a lawyer and legislator. In March 1853, after a service of nearly seven years, the Rev. Spackman resigned for purely personal reasons.

The unfinished portions of the edifice were gradually completed. By 1848 the basement room was finished and furnished and the organ which served in God's praise for over thirty years was added. A member of Oxford Church presented to us in 1846 a splendid font of statuary marble. Unfortunately the necessities of the time led to the sale of the Chapel and lot on Franklin Street.

The second Rector of St. Mark's, the Rev. D. S. Miller, served from April 10, 1853 to May 1, 1881. Becoming aware at the first that the Parish had been heretofore conducted in the fashion of an ordinary village Church, he determined upon an effort to adopt the many resources which the city Churches had available to them. It was at once seen that the constant growth of manufacturers and the increasing working population furnished a field very different from the small body of summer residents and borough inhabitants, from whom the Parish had been thus far mainly recruited.

A concentrated effort was made to attract new members. Sermons by well known preachers were addressed to them at special seasons, annually recurring. A Parish Library of considerable extent was purchased, and a society for Missions and Charities was formed. Thus in a few years there was manifested a doubled and trebled strength.

In 1857 a terrible panic befell the country, which closed all of the industries of Frankford. General public measures were taken to relieve the wants of the community, in which this Church also bore its part. Of the many parishioners who labored so three names stand out, one William Welsh and John Clayton, the head of the Sunday School and the Rector's Warden respectively and, of course, the Assistant to the Rector, Samuel Tweedale.

The Church continued in its original size for fifteen years. It was then thoroughly altered—its audience room was greatly lengthened, its tower erected, its porch added, its wall adorned with a mediæval decoration, its pews and chancel refurnished, its rear windows filled with stained glass by one of its daughters, and its whole length extended to 110 feet. This was in 1859 in the sixth year of the second Rectorate. On Christmas day of that year, the bell rang its first call to prayer. The transept was added in August 1861. In the same winter

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HISTORY OF ST. MARK'S — continued

the active women of the Parish put up the substantial iron fence in front of the Churchyard. In 1863 the transept was extended to the limit of the Church lot. By these additions the Sunday School-room was enlarged, and a new Infant School and three Bible Class rooms were added. In 1865 the Rectory was purchased, and another gift of W. Welsh, Esq. was the Bible Class House erected upon the ground behind the Church in 1866. A house was erected in 1867 for the sexton, and sheds for carriages were supplied. St. Stephen's, Bridesburg (Whitehall) was built in 1876 in the territory of the Parish. In 1872 the Church was once more decorated and enlarged, and a new, well-furnished chancel, with minister's gallery, made it still more Church-like and beautiful. The Bible Class was enlarged in 1873 and in 1876 the basement was deepened and a beautiful Chapel was added. During this period the Mission of St. Paul's, Aramingo, was continued until it was organized as a Church. During this period some fifty-one thousand dollars was expended on these improvements.

The growth of the Sunday School was most gratifying, from 269 in 1853 to over 2000 in 1882. The Church building was of course enlarged and a house was hired for a branch school, and finally the whole body of the Church itself was devoted to school purposes.

In August 1860, the Mothers' Meeting was begun and flourished, carried on visitations, sewing clubs, saving clubs, clothing clubs and the like. Also in 1860, the English Tea Party was adopted as a means of calling people to us.

By vote of the Vestry September 30, 1867 pew-rents were discontinued and the pew doors taken from the pews.

The multiplied anxieties and labors of his work bore at length so heavily on the Rector that he had to withdraw. But naturally concerned for the future of the Parish, he did not go abroad until he persuaded the Rev. Robert C. Booth of Brooklyn, New York to occupy his place for one year. This clergyman had won for himself an enviable reputation in that city. As the year drew to a close, the testimony brought to the Rector of the success of this gentleman decided him to resign, after a Rectorate of over twenty-eight years. He sent forward his resignation at the end of 1880 and on May 1, 1881, his successor formally took the place which he had already held as a substitute for twelve months.

Some of the organizations of the Church in 1882 were the Church Choir, Choir-Master T. Edwin Solly; Chapel Choir, Organist Miss Rebecca Luckman; Sunday School, Superintendent Benjamin Rowland and Rev. S. Tweedale; Infant School, Mrs. Mary Cooper and Miss Annie Broadhead; Sunday School Library, Miss Clara Markle; Sewing School, Mrs. J. A. Savage; Day School, Miss I. B. Butler; Night School, Miss I. B. Butler; Mothers' Meeting, Mrs. Mary Welsh; Sick Club, Mrs. Mary Welsh; Mothers' Aid, Mrs. Mary Welsh; Diet Kitchen, Mrs. Mary Welsh; Almshouse Mission, Mr. Henry L. Packman; St. Mark's Guild, The Rector; Adult Temperance Society, The Rector; Juvenile Temperance Society, The Rector; Temperance Reading Room and St. Mark's Burial Association, John L. Battersby; St. Mark's Junior Burial Association, Mr. Arrison; Day Nursery and Parish Library.

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AN OBSERVATION

The value of looking at history is to find in the past experience which aided people to raise their sights to higher goals.

The events in our Church History reveal that it was the vision of greater responsibilities which enabled our predecessors to accomplish such amazing results.

There seemed to be no time when the parish stood still and watched the current of events parade by. Every year found an enthusiastic congregation and dedicated leadership expanding the frontiers with new endeavors.

It is interesting to read how the laity gave the Church the impetus it needed to move ahead. The Welsh Family are truly memorialized and rightly so. St. Mark's was never contented to remain uninvolved in the Christian Community beyond her own limits. St. Stephens, St. Paul's, St. Barthelomew were made possible by the missionary spirit of the members at St. Mark's.

Times are changed although in many instances there is a revival of the early pioneering spirit. The recent history of St. Mark's is not as glamorous as her past record, but it is as exciting and challenging. The buildings are not teaming with large numbers of peoples, no 2,000 in Church School and 15,000 on the Communicant List. No need today to build large buildings to provide space for large congregations. The challenge today is to rebuild and strengthen the present facilities for the uncertain years that lie ahead.

Three wars have changed St. Mark's and the Community of Frankford. The old family homestead are merely landmarks of a wonderful and delightful era in the life of a grand old community. The industries which have provided employment for generations have left

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OBSERVATIONS—Continued

and the community is at present experiencing a sad and dramatic decline.

In spite of the many changes the small congregation of St. Mark's is making for herself a splendid record in serving his own people and meeting the challenge of a changing community. There was a long period after the first World War that St. Mark's seemed to relax on her laurels of past deeds. But there came after the second World War a period of awakening of spirits and a realization that much real work had to be done if the congregation hoped to have a future.

We can take pride in our accomplishments. We have banded together with a deeper sense of loyalty to our church. We have dug deeper into our own pocketbook and provided the funds for many improvements to our Church Buildings. We have been able to do in five years what our forefathers failed to do—secure ground. This is serving us and the community in many ways essential to our future life.

We also can take courage in the wonderful leadership which is rising up among our layity. We do not have the numbers from which to draw, but we do have the enthusiasm with which to work. Each day offers a new opportunity and we hope that even though the horizons at times appear gloomy we may with the appreciation of our forefather's courage move ahead to greater accomplishments.

It is difficult to conceive of St. Mark's Church without loyal supporters, and yet such a catastrophe could happen and within the life time of many of us. But our task is not to sit and worry, it is to work now and to seek to do what is the Father's will for all of us and to leave the future in the Father's hands praying always that we will be wise in our decisions.

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PROGRAM OF MUSICAL SERVICES AT

ST. MARK'S CHURCH—1960-1961

How frequent in the Holy Scriptures the mention of worship with singing is stressed. Paul Said "Be ye therefore followers of God . . . in speaking to yourselves in psalms, hymns, and spiritual songs, singing and making melody in your heart to God." (Ephesians 5:1-2, 19-20).

Just so, the Episcopal Church plans an important place in the liturgical service for the ministry of music. The musical program at St. Mark's is planned with this in mind.

SUNDAY, JANUARY 22, 1961—8:00 P.M.

A famous French organist, Marie-Claire Alain will present an organ recital of French organ literature. Miss Alain improvises freely, this being to her an ideal medium of expression. Themes for improvising at this recital will be chosen by a committee from themes submitted by Philadelphia Chapter of American Guild of Organists.

Miss Alain was born in 1926 in France. Her famous family were all musicians—Jehan Alain (1911-1940) composer of "Litanies" was her brother. Miss Alain has given many recitals in countries of Europe. St. Mark's, Frankford will be the only Phila. Church to have Miss Alain as recitalist. The mystical intimacy of this artist in rhythm and phrasing is excellent in old masters as well as contemporaries.

SUNDAY, MARCH 26—8:00 P.M. Palm Sunday

Brahms Program
Part VI—Brahms Requiem
Let Nothing Ever Grieve You—Op. 29
Psalm XIII (SSA)
Psalm LI

SATURDAY, MAY 6—8:00 P.M.

Program by Temple University Concert Choir (Sponsored by St. Mark's Business and Professional Women).

SUNDAY, MAY 21—11:00 A.M.—Whitsunday

(Festival music by Gustav Holst)

Please help us to continue in growth and service to St. Mark's by encouraging others to join our choirs. "Sing Ye to the Lord," "Sing Praises to the Lord."

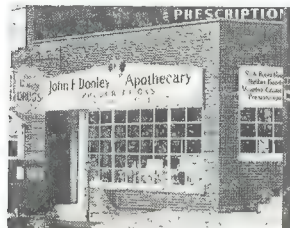
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The life of the soul as well as the body needs care and attention. The clergy are available to counsel you, to share with you your deepest problems and to relieve your soul from the burden of guilt through Absolution. For a private appointment call JE 5-0635.

HOLY MATRIMONY:

In life's great moments, we all want God's guidance and blessing. One of those moments is marriage, when two hearts leap but with a single joy and two lives become one. St. Mark's invites you to begin your married life before the altar of God's Church.

BURIAL OF THE DEAD:

Life has its moments of sorrow as well as joy. When loved ones die, we need the consolation of the Church and the conviction of her Faith in Him who said: "I am the Resurrection and the Life." St. Mark's is beside you, even as you walk through the valley of the shadow of death.

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The tower of St. Mark's stands high above the Frankford community. The fellowship of our parish likewise stands high in the regard of those who have found a place in one of the various organizations. There is a place for you in our Parish Family.

ST. MARK'S CHOIRS:

The Episcopalian worships God with his whole being — with the inner aspirations of his heart and the outward vehicles of lights and colors and music. Our choirs assist us in worship as they lift the words of the Liturgy and the Scriptures on the wings of song. You are welcomed to join us. Senior Choir Rehearsal — Thursday, 8:00 P.M.; Boys Choir Rehearsal—Thursday, 6:30 P.M.; Girls' Choir Rehearsal—Thursday, 4:00 P.M. Auditions are held fifteen minutes before the stated rehearsal time.

THE CHURCH SCHOOL:

The Episcopalian cares for his children and wants them to have a thoughtful and complete education in the Christian Faith. In order that the entire family may worship together, St. Mark's provides a Family Service for parents and children every Sunday at 9:30 A. M. As the children go to their classes, the parents, too, have an opportunity to learn and discuss the Church's Faith. The Church School is under the direction of the Rector, the Rev. Albert F. Fischer, Jr., and Mrs. Wm. P. Clausen, the Assistant Superintendent.

THE ALTAR GUILD:

The Episcopalian loves the altar of his church, for it is really the family table around which the Family of God meets each week. You are invited to join the fellowship of women who care for the altar, its linens and its appointments by becoming a member of the Altar Guild. Mrs. Wrixford White is president of the Guild and meetings are held in October, January, Passion Week and June.

THE SERVERS' GUILD:

The Episcopalian takes an active part in the services of his church. These services are not "one man shows," but corporate actions in which young and old alike participate. The young men of the parish who assist the priest in Holy Communion and serve at the other services are members of the "Servers Guild" under the direction of Mr. Henry W. Shuttleworth. All young men are invited to join the Guild.

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Organizations — continued

THE AUXILIARY VESTRY:

The Episcopalian belongs to a democratic church. Each year, representatives of the congregation are elected to serve on the governing board of the parish, the Vestry. The Auxiliary Vestry, a separate organization, seeks to assist the Vestry in the management and maintenance of the parish church and the promotion of its program. The organization is made up of fifteen men, each of whom has been sponsored by a vestryman. Mr. Thomas H. Flint, is chairman.

THE WOMEN OF ST. MARK'S

The Episcopalian believes in missions. His own church was begun through the missionary activity of the Church of England. Every confirmed woman in the Episcopal Church is a member of the Women of St. Mark's, whose primary concern is to promote the mission of the Church. With a varied program, the Women meet on the second and fourth Thursday of the month at 1:30 P. M. Mrs. Victor J. Kaufold is the President.

THE CHURCHMEN'S LEAGUE:

The Episcopalian enjoys the fellowship of his parish. All men of the church are invited to become members of the Churchmen's League. The League meets on the third Monday evening of the month at 8 P. M. These men are concerned with their church and who assist through various service projects, are under the leadership of Mr. George T. Walker.

THE GIRLS' FRIENDLY SOCIETY, Juniors:

The Episcopalian is interested in the weekday activities of his children. The Girls' Friendly Society is a nation-wide organization of the Episcopal Church whose aim is to provide weekday activities for girls between the ages of 7 and 21 (Junior: 7-14; Senior: 14-21). Its full program of worship, study, work and play will provide the right environment for your children. The juniors meet on Saturdays at 10 A. M. under the direction of Mrs. Raymond Marshall, Jr.

THE YOUNG PEOPLE'S FELLOWSHIP:

The Episcopalian is concerned with the development of teen-agers. Realizing the importance of Christian fellowship to challenge and support the youth of the parish, St. Mark's invites all teen-agers to the Young People's Fellowship which meets on Sunday evenings at 7:30 P.M. Virginia A. Clark is President.

THE MR. AND MRS. CLUB:

The Episcopalian holds marriage to be a life-long union. In our fragmenting society, St. Mark's realizes the need of a group in the parish for both husband and wife. Such a group is the Mr. and Mrs. Club, which meets on the second Saturday night of each month at 8:15 P. M., for an enjoyable evening of fellowship and recreation. Come on along! Mr. Raymond Marshall is Co-ordinator.

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Organizations — continued

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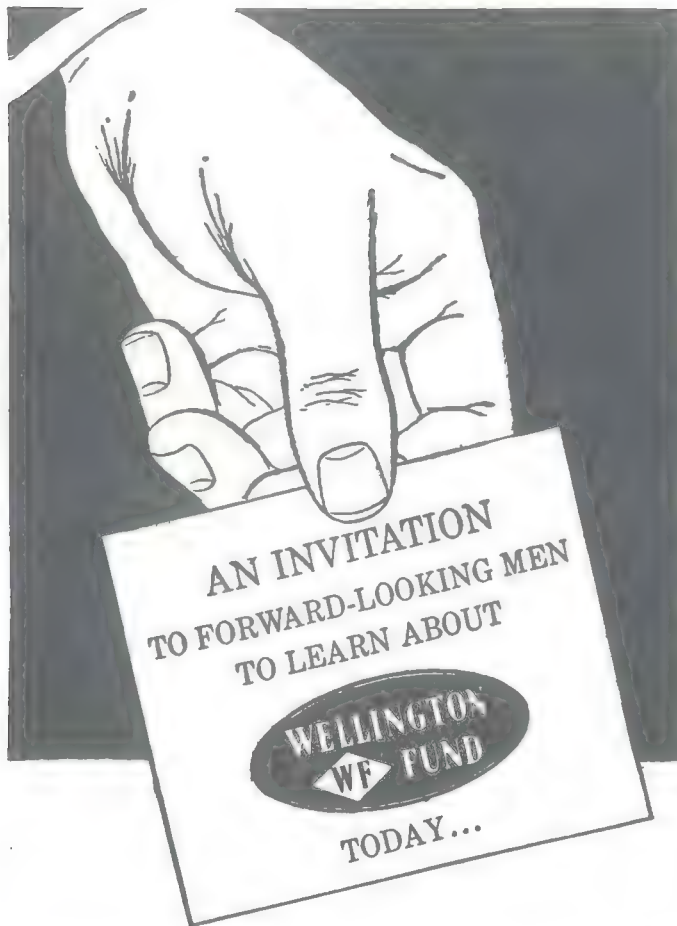
The Episcopalian provides for special interest groups. In our day when many women are actively engaged in business and professional life, St. Mark's invites women of similar background to enjoy the fellowship of the "Business and Professional Woman's Group" under the leadership of Miss Elvina Weldon.

THE FONT ROLL:

The Episcopalian realizes how important are the early years of a child's life. These are the plastic years, when mother and father can mold a new soul for good or evil. Here at St. Mark's, when a child is baptized, the name is given to the Font Roll. Regularly through the early years, the parents receive pre-nursery material through the mail, the child is remembered each birthday, and visitations on the family are made. Mrs. Edward Carnall is Chairman.

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THE CHURCH NEEDS US

The term "Church" as used today conveys a variety of meanings. For some it refers to a building, for others an organization of some type. But whatever notion the term "Church" creates for us, few of us allow for any personal involvement.

That the Church is a building, an organization, is true. But she is more than this. She is personal, being the very Body of Christ, the extension of the Incarnation. She is a living, redemptive community, composed of us.

We are the Church. Everyone of us is the Church separately and corporately. We are personally involved as living members of the Body. And we all have our functions within the Body—for the Body is composed of many members, as Saint Paul points out, each having his peculiar job to do.

When we think of the Church, we should think of ourselves, for we are the Church. And so are our neighbors. Our houses are the Church, for wherever we go, we take the Church with us. Thus the New Testament writers greet each other and send greetings to the Church in someone's house.

Today we have lost sight of what was obvious to our early Christian brothers and sisters. We tend to isolate the Church in a building away from our homes, and consequently away from our hearts. Our involvement is spotty, dependent on how we feel at the moment. Our sense of responsibility trails after our waning enthusiasm. We box up the Church and look at her from outside, and save for an occasional peek inside, are uninvolved.

We should pause for a moment and look at what the Church gives to us. She gives us first of all a community—membership in the Body of Christ. Our membership entitles us to the Christian nurture conveyed through the Sacraments and corporate worship. Our lives from birth to death are never without the sustaining grace of the Sacraments. The Sacraments are our spiritual shadows, ever with us, ever active.

The activities of our spiritual shadows are easily traced. Early in life we are Baptized and made members of the Redemptive Community. As we grow, we are strengthened and received into adult membership in the Church through Confirmation. When we were still young we learned the difference between right and wrong, and felt guilt for the first time. Our Sacramental Shadow came to our rescue with Confession and Absolution. Throughout our lives Holy Communion nurtures us, in sickness and in health, and prepares us for the life of the world to come. Holy Matrimony starts us on our way in the married life with the Church's blessing. Holy Unction comes to our aid in sickness, bringing healing gifts and great comfort. Finally, our Sacramental Shadow is sustained

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THE CHURCH NEEDS US—Continued

by the Sacrament of Holy Order which preserves the Apostolic Ministry and the Sacraments.

The administration of the Sacraments is not all the Church gives to us. Her supporting arm is always available any hour of the day or night. The Gospel is preached, blessings are given, help is dispensed, and advice given. The Church is a "hospital for sinners" and a "port in every storm."

But what do we do for the Church. How do our services compare?

As members of the Body of Christ, we all have different vocations. This means everyone of us contributes in some way or other to the welfare and continuance of the Body. We are all involved. The clergy are not the only ones working for the Church. The Laity are also involved, in a particular type of Priesthood—not the Sacramentally conferred Priesthood of the clergy, but a witnessing priesthood common to all Christians.

The Laymen's contributions are vital to the Church—the Church needs these contributions, and expresses this need as a responsibility. We must compare our contributions with our responsibilities, and see where we stand. Do we stand shoulder to shoulder with the Church, or are our efforts a little weak in comparison?

The witnessing priesthood of the Laity involves three general responsibilities, which are listed in the Second Office of Instruction in the Prayer Book. These Christian responsibilities are: to follow Christ; to worship every Sunday in His Church; and to work and pray and give for the spread of His Kingdom.

The Church needs the Laity in these three particular areas—she depends on her people to stick with their Christian Vocations.

To follow Christ is to be Christ-like. As members of His Body the Church, we are extensions of His life. We must live as Christ's Representatives, for that is what we are, no matter where we may be, or what we may do. Our everyday lives are grounds of witness—our homes, our jobs, our entertainment. We are ever witnesses of Christ, for we bear His mark.

We are to worship God every Sunday in His Church. It is in the Church that the Christian family gathers for common worship and expressed a oneness in Christ. To miss Church is to offend the family and to miss, also, a spiritual opportunity. Who can afford "spiritual discounting?"

Our third obligation is to work and pray and give for the spread of God's Kingdom. Our Church is so organized that Lay participation is essential to effect her work. The Laity share the commission to go out to all people. Too often we think that this is the exclusive task of the Ordained Ministry. They are trained to do this job professionally. But the New Testament writers, and

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THE CHURCH NEEDS US—Continued

especially Saint Paul, would have us all mindful of our individual responsibility to the task of the whole Church. To be a member of the Church is to be a worker. The need for our help is great, as workers, teachers, choir members, servers on the Altar Guild, ushering at Services, and serving on the Vestry and organizational committees. We should witness our loyalty and courage by Church attendance. When we are busy at work in the Church, we are busy building the Kingdom, and lending our effort that the Kingdom might come on earth, as it is in Heaven.

Praying in the Church is a vocation. Keeping in touch with God is keeping open the channels of God's redeeming power. There are many who associate prayer with a Sunday chore. But prayer is not restricted to Sunday. Prayer is continual contact with God—at morning, noon and night, and in every daily situation which requires a decision. Prayer allows the will of God to become a guiding principle in daily living.

Giving, then, is more than a stewardship of money. It includes a sharing of time by using our talents in the work of the Church.

Are we giving as much as we can to the Church, considering what she gives to us? Or, are we failing to witness to our several vocations in the Body of Christ.

Remember, we are the Church, and the Church has need of us. She does not let us down, and we ought not to let her down.

"Thy Kingdom come, Thy will be done, on earth, as it is in Heaven."

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ANNA G. N. MAC GREGOR, F.A.G.O., ORGANIST AT ST. MARK'S - 1931-1961

Mrs. MacGregor became organist at St. Mark's in 1931 and was Choir Director of all three choirs, since 1945. She was educated at Philadelphia Normal School and Temple University. She studied music at the Phila. Musical Academy and Organ with the late George A. West. She is a Fellow Member of the American Guild of Organists and has served on the Commission of Music, Diocese of Penna. For three years she was a member of the Executive Council of the Phila. Chapter of the A.G.O.

During her high school days Mrs. MacGregor was Organist at Trinity Lutheran Church and later became Organist at St. Nathanael's for a year and a half. She came to St. Mark's on May 13, 1931 as Organist and in 1945 she assumed the Direction of the Choirs.

Through the years, the girls' and boys' Choirs participated in Festival Services sponsored by the Diocese of Pennsylvania. The Senior Choir provided Festival Services for the Churching of the Colors, Foundation Day, Whitsunday, Christmas, Palm Sunday, assisted by members of the Philadelphia Orchestra; all planned, well-presented and directed by Mrs. MacGregor.

In October, 1957, when St. Mark's celebrated the 125th Anniversary of its Founding, Mrs. MacGregor planned and presented an Anniversary Pageant. The Senior Choir provided music; the Junior Choir gave Choral-speaking from the Scriptures. Members of the Parish participated in Tableaux. The theme of the pageant was taken from the Collect for April 26th, "St. Mark's Day." All the music was traditional Church music.

The Senior Choir, under Mrs. MacGregor's splendid leadership, learned and appreciated the rich heritage of Church music; Elijah I, Choruses from The Messiah, Psalm 51, Brahms, Faure's Requiem, Saint-Saen's Christmas Pastoral, Randall Thompson's "Last Words of David", Sleepers Awake, Bach, Brahms' Requiem and many others.

Mrs. MacGregor was also a Church School teacher, training 6th Grade Children for Confirmation, guiding them in their preparation for becoming Communicant members of St. Mark's Church.

The excellent musical programs presented at St. Mark's have been due to Mrs. MacGregor's interest in and knowledge of the field of "good music." She was greatly instrumental, by her advice, experience and interest in procuring an Aeolian-Skinner organ which was installed in November of 1957. The organ was

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dedicated by Mr. Alec Wyton on December 1, 1957.

Desiring to give the community an opportunity to hear the organ, Mrs. MacGregor arranged a number of outstanding concerts with nationally known organists as recitalists. Mr. Ernest Wiloughly gave a recital in January, 1958; Miss Marilyn Mason in April 1959, Virgil Fox in June 1960 and Marie-Claire Alain in January 1961. All the concerts were well attended and St. Mark's gained national reputation for presenting Organ Recitals.

At the request of Mr. Fischer, Rector of St. Mark's, Mrs. MacGregor presented her own Recital for the members of St. Mark's and their friends on October 19, 1958. Brahms, "German Requiem" a noteworthy musical work which displays the beauty and versatility of the organ and the Choirs, was presented under her direction, on February 23, 1959.

A Testimonial was given to Mrs. MacGregor at the Annual Choir Banquet in April, 1961, to honor her work with St. Mark's as Choir Director and Organist. The Vestry, on behalf of the congregation and friends, presented Mrs. MacGregor with a mink stole.

Mrs. MacGregor resigned her work at St. Mark's in July, 1961. Mr. MacGregor a faithful member of the Choir, a Church School Teacher and Secretary of the Vestry was transferred to the South Carolina office of the firm for whom he works. It was with deep regret that both Mr. and Mrs. MacGregor's resignations were received. A suitable engrossed framed Resolution was presented to Mr. MacGregor as a tribute to his services for many years making him a Vestryman Emeritus.

To Mrs. MacGregor, "Let All the World in Every Corner Sing." May the future hold even better opportunities to learn and sing effectively the great music of the Church.

It is a real joy to know that both of our friends will continue their interest in St. Mark's and we extend to them our sincere appreciation for their years of loyalty, devotion and generosity.

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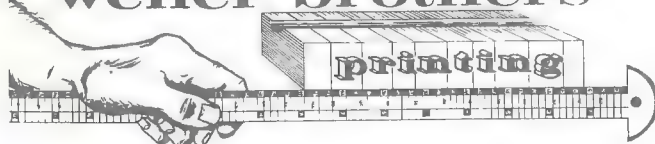
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